BOHN'S
CLASSICAL LIBRARY

Dr. WEBSTER'S DICTIONARY

OF THE ENGLISH LANGUAGE.

NOTE.—*The only authorized Editions of the above celebrated Dictionary are those here described : no other Editions published in England contain the Derivations and Etymological Notes of Dr. Mahn, who devoted several years to this portion of the Work.* See Notice on page 4.

WEBSTER'S GUINEA DICTIONARY

OF THE ENGLISH LANGUAGE. Thoroughly revised and improved by CHAUNCEY A. GOODRICH, D.D., LL.D., and NOAH PORTER, D.D., of Yale College.

The peculiar features of this volume, which render it perhaps the most useful Dictionary for general reference extant, as it is undoubtedly one of the cheapest books ever published, are as follows :—

1. **Completeness.**—It contains 114,000 words—more by 10,000 than any other Dictionary; and these are, for the most part, unusual or technical terms, for the explanation of which a Dictionary is most wanted.

2. **Accuracy of Definition.**—In this department the labours of Dr. Webster were most valuable, in correcting the faulty and redundant definitions of Dr. Johnson, which had previously been almost universally adopted. In the present edition all the definitions have been carefully and methodically analysed by W. G. Webster, Esq., the Rev. Chauncey Goodrich, Prof. Lyman, Prof. Whitney, and Prof. Gilman, with the assistance and under the superintendence of Prof. Goodrich.

3. **Scientific and Technical Terms.**—In order to secure the utmost completeness and accuracy of definition, this department has been subdivided among eminent Scholars and Experts, including Prof. Dana, Prof. Lyman, &c.

4. **Etymology.**—The eminent philologist, Dr. C. F. MAHN, has devoted five years to perfecting this department.

5. **The Orthography** is based as far as possible on Fixed Principles. *In all cases of doubt an alternative spelling is given.*

6. **Pronunciation.**—This has been entrusted to Mr. W. G. WEBSTER and Mr. WHEELER, assisted by other scholars. The pronunciation of each word is indicated by typographical signs, which are explained by reference to a KEY *printed at the bottom of each page.*

7. **The Illustrative Citations.**—No labour has been spared to embody such quotations from standard authors as may throw light on the definitions, or possess any special interest of thought or language.

8. **The Synonyms.**—These are subjoined to the words to which they belong, and are very complete.

9. **The Illustrations,** which exceed 3000, are inserted, not for the sake of ornament, but to elucidate the meaning of words which cannot be satisfactorily explained without pictorial aid.

The Volume contains 1580 pages, more than 3000 Illustrations, and is sold for One Guinea. It will be found, on comparison, to be one of the cheapest Volumes ever issued. Cloth, 21s. ; half-bound in calf, 30s. ; calf or half-russia, 31s. 6d. ; russia, £2.

To be obtained through all Booksellers. Published by

GEORGE BELL & SONS, YORK STREET, COVENT GARDEN, LONDON.

WEBSTER'S COMPLETE DICTIONARY

OF THE ENGLISH LANGUAGE, AND GENERAL BOOK OF LITERARY REFERENCE. With 3000 Illustrations. Thoroughly revised and improved by CHAUNCEY A. GOODRICH, D.D., LL.D., and NOAH PORTER, D.D., of Yale College.

In One Volume, Quarto, strongly bound in cloth, 1831 pages, price £1 11s. 6d.; half-calf, £2; calf or half-russia, £2 2s.; russia, £2 10s.

Besides the matter comprised in the WEBSTER'S GUINEA DICTIONARY, this volume contains the following Appendices, which will show that no pains have been spared to make it a complete Literary Reference-book :—

A Brief History of the English Language. By Professor JAMES HADLEY. This Work shows the Philological Relations of the English Language, and traces the progress and influence of the causes which have brought it to its present condition.

Principles of Pronunciation. By Professor GOODRICH and W. A. WHEELER, M.A. Including a Synopsis of Words differently pronounced by different authorities.

A Short Treatise on Orthography. By ARTHUR W. WRIGHT. Including a Complete List of Words that are spelt in two or more ways.

An Explanatory and Pronouncing Vocabulary of the Names of Noted Fictitious Persons and Places, &c. By W. A. WHEELER, M.A. This Work includes not only persons and places noted in Fiction, whether narrative, poetical, or dramatic, but Mythological and Mythical names, names referring to the Angelology and Demonology of various races, and those found in the romance writers; Pseudonyms, Nick-names of eminent persons and parties, &c., &c. In fact, it is best described as explaining every name which is not strictly *historical*. A reference is given to the originator of each name, and where the origin is unknown a quotation is given to some well-known writer in which the word occurs.

This valuable Work may also be had separately, post 8vo., 5s.

A Pronouncing Vocabulary of Greek and Latin Proper Names. By Professor THACHER, of Yale College.

A Pronouncing Vocabulary of Scripture Proper Names. By W. A. WHEELER, M.A. Including a List of the Variations that occur in the Douay version of the Bible.

An Etymological Vocabulary of Modern Geographical Names. By the Rev. C. H. WHEELER. Containing:—I. A List of Prefixes, Terminations, and Formative Syllables in various Languages, with their meaning and derivation; II. A brief List of Geographical Names (not explained by the foregoing List), with their derivation and signification, all doubtful and obscure derivations being excluded.

Pronouncing Vocabularies of Modern Geographical and Biographical Names. By J. THOMAS, M.D.

A Pronouncing Vocabulary of Common English Christian Names, with their derivations, signification, and diminutives (or nick-names), and their equivalents in several other languages.

A Dictionary of Quotations. Selected and translated by WILLIAM G. WEBSTER. Containing all Words, Phrases, Proverbs, and Colloquial Expressions from the Greek, Latin, and Modern Foreign Languages, which are frequently met with in literature and conversation.

A List of Abbreviations, Contractions, and Arbitrary Signs used in Writing and Printing.

A Classified Selection of Pictorial Illustrations (70 pages). With references to the text.

" The cheapest Dictionary ever published, as it is confessedly one of the best. The introduction of small woodcut illustrations of technical and scientific terms adds greatly to the utility of the Dictionary."—*Churchman.*

LONDON: GEORGE BELL & SONS, YORK STREET, COVENT GARDEN.

WEBSTER'S DICTIONARY.

From the QUARTERLY REVIEW, *Oct.* 1873.

" Seventy years passed before JOHNSON was followed by Webster, an American writer, who faced the task of the English Dictionary with a full appreciation of its requirements, leading to better practical results."
. . . .

" His laborious comparison of twenty languages, though never published, bore fruit in his own mind, and his training placed him both in knowledge and judgment far in advance of Johnson as a philologist. Webster's 'American Dictionary of the English Language' was published in 1828, and of course appeared at once in England, where successive re-editing *has as yet kept it in the highest place as a practical Dictionary.*"

" The acceptance of an American Dictionary in England has itself had immense effect in keeping up the community of speech, to break which would be a grievous harm, not to English-speaking nations alone, but to mankind. The result of this has been that the common Dictionary must suit both sides of the Atlantic." . . . .

" The good average business-like character of Webster's Dictionary, both in style and matter, made it as distinctly suited as Johnson's was distinctly unsuited to be expanded and re-edited by other hands. Professor Goodrich's edition of 1847 is not much more than enlarged and amended, but other revisions since have so much novelty of plan as to be described as distinct works." . . . .

" The American revised Webster's Dictionary of 1864, published in America and England, is of an altogether higher order than these last [The London Imperial and Student's]. It bears on its title-page the names of Drs. Goodrich and Porter, but inasmuch as its especial improvement is in the etymological department, the care of which was committed to Dr. MAHN, of Berlin, we prefer to describe it in short as the Webster-Mahn Dictionary. Many other literary men, among them Professors Whitney and Dana, aided in the task of compilation and revision. On consideration it seems that the editors and contributors have gone far toward improving Webster to the utmost that he will bear improvement. The *vocabulary has become almost complete,* as regards usual words, *while the definitions keep throughout to Webster's simple careful style,* and the derivations are assigned with the aid of good modern authorities."

" On the whole, the Webster-Mahn Dictionary as it stands, is most respectable, and **CERTAINLY THE BEST PRACTICAL ENGLISH DICTIONARY EXTANT.**"

SPECIAL DICTIONARIES AND WORKS OF REFERENCE.

Dr. Richardson's Philological Dictionary of the ENGLISH LANGUAGE. Combining Explanation with Etymology, and copiously illustrated by Quotations from the Best Authorities. *New Edition*, with a Supplement containing additional Words and further Illustrations. In 2 vols. 4to. £4 14s. 6d. Half-bound in Russia, £5 15s. 6d. Russia, £6 12s.

The *Words*, with those of the same family, are traced to their origin. The *Explanations* are deduced from the primitive meaning through the various usages. The *Quotations* are arranged chronologically, from the earliest period to the present time.

The Supplement separately. 4to. 12s.

An 8vo. edition, without the Quotations, 15s. Half-russia, 20s. Russia, 24s.

Synonyms and Antonyms of the English Language. Collected and Contrasted. By the late Ven. C. J. SMITH, M.A. Post 8vo. 5s.

Synonyms Discriminated. A Catalogue of Synonymous Words in the English Language, with their various Shades of Meaning, &c. Illustrated by Quotations from Standard Writers. By the late Ven. C. J. SMITH, M.A. Demy 8vo. 16s.

A New Biographical Dictionary. By THOMPSON COOPER, F.S.A., Editor of "Men of the Time," and Joint Editor of "Athenæ Cantabrigienses." 1 vol. 8vo. 12s.

This volume is not a mere repetition of the contents of previous works, but embodies the results of many years' laborious research in rare publications and unpublished documents. Any note of omission which may be sent to the Publishers will be duly considered.

"It is an important original contribution to the literature of its class by a painstaking scholar. . . . . It seems in every way admirable, and fully to justify the claims on its behalf put forth by its editor."—*British Quarterly Review.*

"The mass of information which it contains, especially as regards a number of authors more or less obscure, is simply astonishing."—*Spectator.*

"Comprises in 1210 pages, printed very closely in double columns, an enormous amount of information."—*Examiner.*

"Mr. Cooper takes credit to himself, and is, we think, justified in doing so, for the great care bestowed upon the work to insure accuracy as to facts and dates; and he is right perhaps in saying that his dictionary is the most comprehensive work of its kind in the English language."—*Pall Mall Gazette.*

A Biographical and Critical Dictionary of Painters and Engravers. With a List of Ciphers, Monograms, and Marks. By MICHAEL BRYAN. *Enlarged Edition, with numerous additions,* by GEORGE STANLEY. Imperial 8vo. £2 2s.

A Supplement of Recent and Living Painters. By HENRY OTTLEY. 12s.

The Cottage Gardener's Dictionary. With a Supplement, containing all the new plants and varieties to the year 1869. Edited by GEORGE W. JOHNSON. Post 8vo. Cloth. 6s. 6d.

THE ALDINE SERIES OF THE BRITISH POETS.

CHEAP EDITION.

In Fifty-two Volumes, Bound in Cloth, at Eighteenpence each Volume.

Akenside, with Memoir by the Rev. A. DYCE, and additional Letters. 1s. 6d.

Beattie, with Memoir by the Rev. A. DYCE. 1s. 6d.

Burns, with Memoir by Sir Harris NICOLAS, and additional Copyright Pieces. 3 vols. 4s. 6d.

Butler, with Memoir by the Rev. J. MITFORD. 2 vols. 3s.

Chaucer, edited by R. Morris, with Memoir by Sir HARRIS NICOLAS. 6 vols. 9s.

Churchill, Tooke's Edition, revised, with Memoir, by JAMES HANNAY. 2 vols. 3s.

Collins, edited, with Memoir, by W. MOY THOMAS. 1s. 6d.

Cowper, including his Translations. Edited, with Memoir, and Additional Copyright Pieces, by JOHN BRUCE, F.S.A. 3 vols. 4s. 6d.

Dryden, with Memoir by the Rev. R. HOOPER, F.S.A. Carefully revised, 5 vols. 7s. 6d.

Falconer, with Memoir by the Rev. J. MITFORD. 1s. 6d.

Goldsmith, with Memoir by the Rev. J. MITFORD. Revised. 1s. 6d.

Gray, with Notes and Memoir by the Rev. JOHN MITFORD. 1s. 6d.

Kirke White, with Memoir by Sir H. NICOLAS, and additional Notes. Carefully revised. 1s. 6d.

Milton, with Memoir by the Rev. J. MITFORD. 3 vols. 4s. 6d.

Parnell, with Memoir by the Rev. J. MITFORD. 1s. 6d.

Pope, with Memoir by the Rev. A. DYCE. 3 vols. 4s. 6d.

Prior, with Memoir by the Rev. J. MITFORD. 2 vols. 3s.

Shakespeare, with Memoir by the Rev. A. DYCE. 1s. 6d.

Spenser, edited, with Memoir, by J. PAYNE COLLIER. 5 vols. 7s. 6d.

Surrey, edited, with Memoir, by JAMES YEOWELL. 1s. 6d.

Swift, with Memoir by the Rev. J. MITFORD. 3 vols. 4s. 6d.

Thomson, with Memoir by Sir H. NICOLAS. Annotated by PETER CUNNINGHAM, F.S.A., and additional Poems, carefully revised. 2 vols. 3s.

Wyatt, edited, with Memoir, by JAMES YEOWELL. 1s. 6d.

Young, with Memoir by the Rev. J. MITFORD, and additional Poems. 2 vols. 3s.

. Complete sets may be obtained, bound in half-morocco. £9 9s.

N.B.—Copies of the Fine Paper Edition, with Portraits, may still be had, price 5s. per volume (except Collins, 3s. 6d.).

THE ALDINE EDITION OF THE BRITISH POETS.

SUPPLEMENTARY SERIES.

THE fifty-two volumes which have hitherto formed the well-known Aldine Series, embody the works of nearly all the more popular English poetical writers, whether lyric, epic, or satiric, up to the end of the eighteenth century. But since that time the wonderful fertility of English literature has produced many writers equal, and in some cases far superior, to the majority of their predecessors; and the widely augmented roll of acknowledged English poets now contains many names not represented in the series of " Aldine Poets."

With a view of providing for this want, and of making a series which has long held a high place in public estimation a more adequate representation of the whole body of English poetry, the Publishers have determined to issue a second series, which will contain some of the older poets, and the works of recent writers, so far as may be practicable by arrangement with the representatives of the poets whose works are still copyright.

One volume, or more, at a time will be issued at short intervals; they will be uniform in binding and style with the last fine-paper edition of the Aldine Poets, in fcap. 8vo. size, printed at the Chiswick Press. Price 5*s.* per volume.

Each volume will be edited with notes where necessary for elucidation of the text; a memoir will be prefixed, and a portrait, where an authentic one is accessible.

The following are already published :—

THE POEMS OF WILLIAM BLAKE. With Memoir by W. M. Rossetti, and portrait by Jeens.

THE POEMS OF SAMUEL ROGERS. With Memoir by Edward Bell, and portrait by Jeens.

THE POEMS OF THOMAS CHATTERTON. 2 vols. Edited by the Rev. W. Skeat, with Memoir by Edward Bell.

THE POEMS OF SIR WALTER RALEIGH, SIR HUGH COTTON, and Selections from other Courtly Poets. With Introduction by the Rev. Dr. Hannah, and portrait of Sir W. Raleigh.

THE POEMS OF THOMAS CAMPBELL. With Memoir by W. Allingham, and portrait by Jeens.

THE POEMS OF GEORGE HERBERT. (Complete Edition.) With Memoir by the Rev. A. B. Grosart, and portrait.

THE POEMS OF JOHN KEATS. With Memoir by Lord Houghton, and portrait by Jeens.

In Ten Volumes, price 2s. 6d. each; in half-morocco, £2 10s. the set.

CHEAP ALDINE EDITION OF
SHAKESPEARE'S DRAMATIC WORKS.

EDITED BY S. W. SINGER.

Uniform with the Cheap Edition of the Aldine Poets.

THE formation of numerous Shakespeare Reading Societies has created a demand for a cheap portable edition, with LEGIBLE TYPE, that shall provide a sound text with such notes as may help to elucidate the meaning and assist in the better understanding of the author. The Publishers therefore determined to reprint Mr. Singer's well-known Edition, published in 10 vols., small 8vo., for some time out of print, and issue it in a cheap form, uniform with the well-known Aldine Edition of British Poets.

CONTENTS.

Vol. I. The Life of Shakespeare. The Tempest. The Two Gentlemen of Verona. The Merry Wives of Windsor. Measure for Measure.

Vol. II. Comedy of Errors. Much Ado about Nothing. Love's Labour Lost. Midsummer Night's Dream. Merchant of Venice.

Vol. III. As You Like It. Taming of the Shrew. All's Well that Ends Well. Twelfth Night, or What You Will.

Vol. IV. Winter's Tale. Pericles. King John. King Richard II.

Vol. V. King Henry IV., Parts I. and II. King Henry V.

Vol. VI. King Henry VI., Parts I. II. and III. King Richard III.

Vol. VII. King Henry VIII. Troilus and Cressida. Coriolanus.

Vol. VIII. Titus Andronicus. Romeo and Juliet. Timon of Athens. Julius Cæsar.

Vol. IX. Macbeth. Hamlet. King Lear.

Vol. X. Othello. Antony and Cleopatra. Cymbeline.

Uniform with the above, price 2s. 6d; in half-morocco, 5s.

CRITICAL ESSAYS ON THE PLAYS OF SHAKESPEARE,

BY WILLIAM WATKISS LLOYD;

Giving a succinct account of the origin and source of each play, where ascertainable and careful criticisms on the subject-matter of each.

A few copies of this Work have been printed to range with the fine-paper Edition of the Aldine Poets. The price for the Eleven Volumes (not sold separately) is £2 15s.

LONDON: GEORGE BELL & SONS, YORK STREET, COVENT GARDEN.

POCKET VOLUMES.

A Series of Select Works of Favourite Authors, adapted for general reading, moderate in price, compact and elegant in form, and executed in a style fitting them to be permanently preserved. Imperial 32mo., cloth, gilt top.

Bacon's Essays. 2s. 6d.

Burns's Poems. 3s.

———— Songs. 3s.

Coleridge's Poems. 3s.

C. Dibdin's Sea Songs and Ballads. And others. 3s.

Midshipman, The. Autobiographical Sketches of his own early Career, by Captain Basil Hall, R.N., F.R.S. 3s. 6d.

Lieutenant and Commander. By Captain Basil Hall, R.N., F.R.S. 3s. 6d.

George Herbert's Poems. 2s. 6d.

———— Remains. 2s.

———— Works. 3s. 6d.

The Sketch Book. By Washington Irving. 3s. 6d.

Tales of a Traveller. By Washington Irving. 3s. 6d.

Charles Lamb's Tales from Shakspeare. 3s.

Longfellow's Evangeline and Voices, Sea-side, and Poems on Slavery. 3s.

Milton's Paradise Lost. 3s.

———— Regained, & other Poems. 3s.

Robin Hood Ballads. 3s.

Southey's Life of Nelson. 3s.

Walton's Complete Angler. Portraits and Illustrations. 3s.

———— Lives of Donne, Wotton, Hooker, &c. 3s. 6d.

White's Natural History of Selborne. 3s. 6d.

Shakspeare's Plays & Poems. Keightley's Edition. 13 Vols. in cloth case, 21s.

ELZEVIR SERIES.

Small fcap. 8vo.

These Volumes are issued under the general title of "Elzevir Series," to distinguish them from other collections. This general title has been adopted to indicate the spirit in which they are prepared ; that is to say, with the greatest possible accuracy as regards text, and the highest degree of beauty that can be attained in the workmanship.

They are printed at the Chiswick Press, on fine paper, with wide margins, and issued in a neat cloth binding.

Longfellow's Evangeline, Voices, Sea-side and Fire-side. 4s. 6d. With Portrait.

———— Hiawatha, and The Golden Legend. 4s. 6d.

———— Wayside Inn, Miles Standish, Spanish Student. 4s. 6d.

Burns's Poetical Works. 4s. 6d. With Portrait.

———— Songs and Ballads. 4s. 6d.

These Editions contain all the copyright pieces published in the Aldine Edition.

Cowper's Poetical Works. 2 vols., each 4s. 6d. With Portrait.

Coleridge's Poems. 4s. 6d. With Portrait.

Irving's Sketch Book. 5s. With Portrait.

———— Tales of a Traveller. 5s.

Milton's Paradise Lost. 4s. 6d. With Portrait.

———— Regained. 4s. 6d.

Shakspeare's Plays and Poems. Carefully edited by Thomas Keightley. In seven volumes. 5s. each.

Southey's Life of Nelson. 4s. 6d. With Portrait of Nelson.

Walton's Angler. 4s. 6d. With a Frontispiece.

———— Lives of Donne, Hooker, Herbert, &c. 5s. With Portrait.

LONDON: GEORGE BELL & SONS, YORK STREET, COVENT GARDEN.

HISTORY AND TRAVELS.

Rome and the Campagna. A Historical and Topographical Description of the Site, Buildings, and Neighbourhood of ancient Rome. By the Rev. ROBERT BURN, late Fellow and Tutor of Trinity College, Cambridge. With eighty engravings by JEWITT, and numerous Maps and Plans. Demy 4to. £3 3s.
An additional Plan and an Appendix, bringing this Work down to 1876, has been added.

Ancient Athens; its History, Topography, and Re-MAINS. By THOMAS HENRY DYER, LL.D., Author of "The History of the Kings of Rome." Super-royal 8vo. Illustrated, cloth. £1 5s.

The History of the Kings of Rome. By Dr. T. H. DYER, Author of the "History of the City of Rome;" "Pompeii: its History, Antiquities," &c., with a Prefatory Dissertation on the Sources and Evidence of Early Roman History. 8vo. 16s.

Modern Europe, from the Fall of Constantinople in 1453. By THOMAS HENRY DYER, LL.D. Second Edition, Revised and Continued. In 5 vols. £2 12s. 6d.

The Decline of the Roman Republic. By GEORGE LONG, M.A., Editor of "Cæsar's Commentaries," "Cicero's Orations," &c. 8vo.
Vol. I. From the Destruction of Carthage to the End of the Jugurthine War. 14s.
Vol. II. To the Death of Sertorius. 14s.
Vol. III. Including the third Mithridatic War, the Catiline Conspiracy, and the Consulship of C. Julius Cæsar. 14s.
Vol. IV. History of Cæsar's Gallic Campaigns and of contemporaneous events. 14s.
Vol. V. From the Invasion of Italy by Julius Cæsar to his Death. 14s.

A History of England during the Early and Middle AGES. By C. H. PEARSON, M.A., Fellow of Oriel College, Oxford, and late Lecturer in History at Trinity College, Cambridge. Second Edition, revised and enlarged. 8vo. Vol. I. to the Death of Cœur de Lion. 16s. Vol. II. to the Death of Edward I. 14s.

Historical Maps of England. By C. H. PEARSON, M.A. Folio. Second Edition, revised. 31s. 6d.
An Atlas containing Five Maps of England at different periods during the Early and Middle Ages.

The Footsteps of our Lord and His Apostles in PALESTINE, SYRIA, GREECE, AND ITALY. By W. H. BARTLETT. Seventh Edition, with numerous Engravings. In one 4to. volume. Handsomely bound in walnut, 18s. Cloth gilt, 10s. 6d.

Forty Days in the Desert on the Track of the ISRAELITES; or, a Journey from Cairo to Mount Sinai and Petra. By W. H. BARTLETT. 4to. With 25 Steel Engravings. Handsome walnut binding, 18s. Cloth gilt, 10s. 6d.

The Nile Boat; or, Glimpses in the Land of Egypt. By W. H. BARTLETT. New Edition, with 33 Steel Engravings. 4to. Walnut, 18s. Cloth gilt, 10s. 6d.

The Desert of the Exodus. Journeys on Foot in the Wilderness of the Forty Years' Wanderings, undertaken in connection with the Ordnance Survey of Sinai and the Palestine Exploration Fund. By E. H. PALMER, M.A., Lord Almoner's Professor of Arabic and Fellow of St. John's College, Cambridge, Member of the Asiatic Society, and of the Société de Paris. With Maps, and numerous Illustrations from Photographs and Drawings taken on the spot by the Sinai Survey Expedition and C. F. TYRWHITT DRAKE. 2 vols. 8vo. 28s.

STANDARD WORKS.

Corpus Poetarum Latinorum. Edited by E. WALKER. One thick vol. 8vo. Cloth, 18s.

Containing:—Catullus, Lucretius, Virgilius, Tibullus, Propertius, Ovidius, Horatius, Phaedrus, Lucanus, Persius, Juvenalis, Martialis, Sulpicia, Statius, Silius Italicus, Valerius Flaccus, Calpurnius Siculus, Ausonius, and Claudianus.

Cruden's Concordance to the Old and New Testament, or an Alphabetical and Classified Index to the Holy Bible, specially adapted for Sunday School Teachers, containing nearly 54,000 references. Thoroughly revised and condensed by G. H. HANNAY. Fcap. 2s.

Perowne (Canon). The Book of Psalms. A New Translation, with Introductions and Notes, Critical and Explanatory. By the Rev. J. J. STEWART PEROWNE, B.D., Canon Residentiary of Llandaff, and Fellow of Trinity College, Cambridge. 8vo. Vol. I., Fourth Edition, 18s.; Vol. II., Third Edition, 16s.

Adams (Dr. E.). The Elements of the English Lan- GUAGE. By ERNEST ADAMS, Ph.D. Fifteenth Edition. Post 8vo. 4s. 6d.

Whewell (Dr.). Elements of Morality, including Polity. By W. WHEWELL, D.D., formerly Master of Trinity College, Cambridge. Fourth Edition. In 1 vol. 8vo. 15s.

Gilbart (J. W.). The Principles and Practice of BANKING. By the late J. W. GILBART. New Edition, revised (1871). 8vo. 16s.

BIOGRAPHIES BY THE LATE SIR ARTHUR HELPS, K.C.B.

The Life of Hernando Cortes, and the Conquest of MEXICO. Dedicated to Thomas Carlyle. 2 vols. Crown 8vo. 15s.

The Life of Christopher Columbus, the Discoverer of AMERICA. Fourth Edition. Crown 8vo. 6s.

The Life of Pizarro. With Some Account of his Associates in the Conquest of Peru. Second Edition. Crown 8vo. 6s.

The Life of Las Casas, the Apostle of the Indies. Second Edition. Crown 8vo. 6s.

The Life and Epistles of St. Paul. By THOMAS LEWIN, Esq., M.A., F.S.A., Trinity College, Oxford, Barrister-at-Law, Author of "Fasti Sacri," "Siege of Jerusalem," "Cæsar's Invasion," "Treatise on Trusts," &c. Third Edition, revised. With upwards of 350 Illustrations finely engraved on Wood, Maps, Plans, &c. In 2 vols., demy 4to. £2 2s.

"'This is one of those works which demand from critics and from the public, before attempting to estimate its merits in detail, an unqualified tribute of admiration. The first glance tells us that the book is one on which the leisure of a busy lifetime and the whole resources of an enthusiastic author have been lavished without stint. . . . . This work is a kind of British Museum for this period and subject in small compass. It is a series of galleries of statues, gems, coins, documents, letters, books, and relics, through which the reader may wander at leisure, and which he may animate with his own musings and reflections. It must be remembered throughout that this delightful and instructive collection is the result of the devotion of a lifetime, and deserves as much honour and recognition as many a museum or picture-gallery which has preserved its donor's name for generations." —*Times.*

ILLUSTRATED OR POPULAR EDITIONS OF STANDARD WORKS.

Dante's Divine Comedy. Translated by the Rev. HENRY FRANCIS CARY. With all the Author's Copyright Emendations. Post 8vo. 3s. 6d.

Shakespeare. Shakespeare's Plays and Poems. With Notes and Life by CHARLES KNIGHT, and 40 engravings on wood by HARVEY. Royal 8vo. Cloth. 10s. 6d.

Fielding. Works of Henry Fielding, complete. With Memoir of the Author by THOMAS ROSCOE, and 20 Plates by GEORGE CRUIKSHANK. Medium 8vo. 14s.

Fielding. The Novels separately. With Memoir by THOMAS ROSCOE, and Plates by GEORGE CRUIKSHANK. Medium 8vo. 7s. 6d.

Swift. Works of Jonathan Swift, D.D. Containing interesting and valuable passages not hitherto published. With Memoir of the Author by THOMAS ROSCOE. 2 vols. Medium 8vo. 24s.

Smollett. Miscellaneous Works of Tobias Smollett. Complete in 1 vol. With Memoir of the Author by THOMAS ROSCOE. 21 Plates by GEORGE CRUIKSHANK. Medium 8vo. 14s.

Lamb. The Works of Charles Lamb. With a Memoir by Sir THOMAS NOON TALFOURD. Imp. 8vo. 10s. 6d.

Goldsmith's Poems. Illustrated. 16mo. 2s. 6d.

Wordsworth's White Doe of Rylstone; or, the Fate of THE NORTONS. Illustrated. 16mo. 3s. 6d.

Longfellow's Poetical Works. With nearly 250 Illustrations by BIRKET FOSTER, TENNIEL, GODWIN, THOMAS, &c. In 1 vol. 21s.

Longfellow's Evangeline. Illustrated. 16mo. 3s. 6d.

Longfellow's Wayside Inn. Illustrated. 16mo. 3s. 6d.

Washington Irving's Sketch-Book. (The Artist's Edition.) Illustrated with a Portrait of the Author on Steel, and 200 Exquisite Wood-Engravings from the Pencils of the most celebrated American Artists. Crown 4to. 21s.

Adelaide Anne Procter's Legends and Lyrics. The Illustrated Edition. With Additional Poems, and an Introduction by CHARLES DICKENS, a Portrait by JEENS, and 20 Illustrations by Eminent Artists. Fcap. 4to. Ornamental cloth. 21s.

Mrs. Gatty's Parables from Nature. A Handsomely Illustrated Edition; with Notes on the Natural History, and numerous Full-page Illustrations by the most eminent Artists of the present day. Fcap. 4to. 21s. Also 2 volumes, 10s. 6d. each.

The Book of Gems. Selections from the British POETS. Illustrated with upwards of 150 Steel Engravings. Edited by S. C. HALL. 3 vols. Handsomely bound in walnut. 21s. each.

> FIRST SERIES—CHAUCER TO DRYDEN.
> SECOND SERIES—SWIFT TO BURNS.
> THIRD SERIES—WORDSWORTH TO TENNYSON.

LONDON: GEORGE BELL & SONS, YORK STREET, COVENT GARDEN.

BOOKS FOR THE YOUNG.

CAPTAIN MARRYAT'S BOOKS FOR BOYS.

Poor Jack. With Sixteen Illustrations after Designs by CLARKSON STANFIELD, R.A. Twenty-second Edition. Post 8vo., 3s. 6d. Gilt, 4s. 6d.

The Mission; or, Scenes in Africa. With Illustrations by JOHN GILBERT. Post 8vo., 3s. 6d. Gilt, 4s. 6d.

The Settlers in Canada. With Illustrations by GILBERT and DALZIEL. Post 8vo., 3s. 6d. Gilt, 4s. 6d.

The Privateers Man. Adventures by Sea and Land IN CIVIL AND SAVAGE LIFE, ONE HUNDRED YEARS AGO. Illustrated with Eight Steel Engravings. Post 8vo., 3s. 6d. Gilt, 4s. 6d.

Masterman Ready; or, the Wreck of the Pacific. Embellished with Ninety-three Engravings on Wood. Post 8vo., 3s. 6d. Gilt, 4s. 6d.

The Pirate and Three Cutters. Illustrated with Eight Steel Engravings from Drawings by CLARKSON STANFIELD, R.A. With a Memoir of the Author. Post 8vo., 3s. 6d. Gilt, 4s. 6d.

A Boy's Locker. A Smaller Edition of the above Tales, in 12 volumes, enclosed in a compact cloth box. 21s.

Hans Christian Andersen's Tales for Children. With Forty-eight Full-page Illustrations by Wehnert, and Fifty-seven Small Engravings on Wood by W. THOMAS. A new Edition. Very handsomely bound. 6s.

Hans Christian Andersen's Fairy Tales and Sketches. Translated by C. C. PEACHEY, H. WARD, A. PLESNER, &c. With 104 Illustrations by OTTO SPECKTER and others. 6s.
This volume contains several tales that are in no other Edition published in this country, and with the above volume it forms the most complete English Edition.

Mrs. Alfred Gatty's Presentation Box for Young PEOPLE. Containing "Parables from Nature," "Aunt Judy's Tales," and other Popular Books, 9 volumes in all, beautifully printed, neatly bound, and enclosed in a cloth box. 31s. 6d. Any single volume at 3s. 6d.

Anecdotes of Dogs. By EDWARD JESSE. With Illustrations. Post 8vo. Cloth. 5s. With Thirty-four Steel Engravings after COOPER, LANDSEER, &c. 7s. 6d.

The Natural History of Selborne. By GILBERT WHITE. Edited by JESSE. Illustrated with Forty Engravings. Post 8vo. 5s.; or with the Plates Coloured, 7s. 6d.

A Poetry Book for Schools. Illustrated with Thirty-seven highly-finished Engravings by C. W. COPE, R.A., HELMSLEY, PALMER, SKILL, THOMAS, and H. WEIR. Crown 8vo. 1s.

Select Parables from Nature. By Mrs. GATTY. For the Use of Schools. Fcap. 1s.
Besides being reprinted in America, selections from Mrs. Gatty's Parables have been translated and published in the German, French, Italian, Russian, Danish, and Swedish languages.

SOWERBY'S ENGLISH BOTANY:

Containing a Description and Life-size coloured Drawing of every British Plant. Edited and brought up to the Present Standard of Scientific Knowledge by T. Boswell (formerly Syme), LL.D. F.L.S., &c. With Popular Descriptions of the Uses, History, and Traditions of each Plant, by Mrs. Lankester, Author of "Wild Flowers Worth Notice," "The British Ferns," &c. The Figures by J. E. Sowerby, James Sowerby, F.L.S., J. De. C. Sowerby, F.L.S., and J. W. Salter, A.L.S. In Eleven Volumes, super-royal 8vo.

"Under the editorship of T. Boswell Syme, F.L.S., assisted by Mrs. Lankester, 'Sowerby's English Botany,' when finished, will be exhaustive of the subject, and worthy of the branch of science it illustrates. . . . In turning over the charmingly executed hand-coloured plates of British plants which encumber these volumes with riches, the reader cannot help being struck with the beauty of many of the humblest flowering weeds we tread on with careless step. We cannot dwell upon many of the individuals grouped in the splendid bouquet of flowers presented in these pages, and it will be sufficient to state that the work is pledged to contain a figure of every wild flower indigenous to these isles."—*Times.*

"Will be the most complete Flora of Great Britain ever brought out. This great work will find a place wherever botanical science is cultivated,' and the study of our native plants, with all their fascinating associations, held dear."—*Athenæum.*

"A clear, bold, distinctive type enables the reader to take in at a glance the arrangement and divisions of every page. And Mrs. Lankester has added to the technical description by the editor an extremely interesting popular sketch, which follows in smaller type. The English, French, and German popular names are given, and, wherever that delicate and difficult step is at all practicable, their derivation also. Medical properties, superstitions, and fancies, and poetic tributes and illusions, follow. In short there is nothing more left to be desired."—*Guardian.*

"Without question, this is the standard work on Botany, and indispensable to every botanist. . . . The plates are most accurate and beautiful, and the entire work cannot be too strongly recommended to all who are interested in botany."—*Illustrated News.*

Sold separately, prices as follows:—

			Bound cloth.			Half morocco.			Morocco elegant.		
			£	s.	d.	£	s.	d.	£	s.	d.
Vol. I.	(Seven Parts)	.. ..	1	18	0	2	2	0	2	8	6
II.	ditto	.. ..	1	18	0	2	2	0	2	8	6
III.	(Eight Parts)	.. ..	2	3	0	2	7	0	2	13	6
IV.	(Nine Parts)	.. ..	2	8	0	2	12	0	2	18	6
V.	(Eight Parts)	.. ..	2	3	0	2	7	0	2	13	6
VI.	(Seven Parts)	.. ..	1	18	0	2	2	0	2	8	6
VII.	ditto	.. ..	1	18	0	2	2	0	2	8	6
VIII.	(Ten Parts)	.. ..	2	13	0	2	17	0	3	3	6
IX.	(Seven Parts)	.. ..	1	18	0	2	2	0	2	8	6
X.	ditto	.. ..	1	18	0	2	2	0	2	8	6
XI.	(Six Parts)	.. ..	1	13	0	1	17	0	2	3	6

Or, the Eleven Volumes, 22*l.* 8*s.* in cloth; 24*l.* 12*s.* in half-morocco; and 28*l.* 3*s.* 6*d.* whole morocco.

A Supplementary Volume, containing ferns and other cryptogami, in preparation by Professor Boswell (formerly Syme).

LONDON: GEORGE BELL & SONS, YORK STREET, COVENT GARDEN.

LIBRARY OF NATURAL HISTORY.

"Each volume is elegantly printed in royal 8vo., and illustrated with a very large number of well-executed engravings, printed in colours. . . . . They form a complete library of reference on the several subjects to which they are devoted, and nothing more complete in their way has lately appeared."—*The Bookseller.*

REE'S BIRDS OF EUROPE AND THEIR EGGS, not observed in the British Isles. With 252 beautifully coloured Plates. Five vols. 5*l.* 5*s.*

COUCH'S HISTORY OF THE FISHES OF THE BRITISH ISLANDS. With 252 carefully coloured Plates. Four vols. 4*l.* 4*s.*

GATTY'S (MRS. ALFRED) BRITISH SEAWEEDS. Numerous coloured Illustrations. Two vols. 2*l.* 10*s.*

HIBBERD'S (SHIRLEY) NEW AND RARE BEAUTIFUL-LEAVED PLANTS. With 64 coloured Full-page Illustrations. Executed expressly for this work. One vol. 1*l.* 5*s.*

LOWE'S NATURAL HISTORY OF BRITISH AND EXOTIC FERNS. With 479 finely coloured Plates. Eight vols. 6*l.* 6*s.*

LOWE'S OUR NATIVE FERNS. Illustrated with 79 coloured Plates and 900 Wood Engravings. Two vols. 2*l.* 2*s.*

LOWE'S NATURAL HISTORY OF NEW AND RARE FERNS. Containing Species and Varieties not included in "Ferns, British and Exotic." 72 coloured Plates and Woodcuts. One vol. 1*l.* 1*s.*

LOWE'S NATURAL HISTORY OF BRITISH GRASSES. With 74 finely coloured Plates. One vol. 1*l.* 1*s.*

LOWE'S BEAUTIFUL-LEAVED PLANTS: being a description of the most beautiful-leaved Plants in cultivation in this country. With 60 coloured Illustrations. One vol. 1*l.* 1*s.*

MORRIS' HISTORY OF BRITISH BIRDS. With 360 finely coloured Engravings. Six vols. 6*l.* 6*s.*

MORRIS' NESTS AND EGGS OF BRITISH BIRDS. With 223 beautifully coloured Engravings. Three vols. 3*l.* 3*s.*

MORRIS' BRITISH BUTTERFLIES. With 71 beautifully coloured Plates. One vol. 1*l.* 1*s.*

MORRIS' BRITISH MOTHS. With coloured Illustrations of nearly 2000 specimens. Four vols. 6*l.* 6*s.*

TRIPP'S BRITISH MOSSES. With 39 coloured Plates, containing a figure of each species. Two vols. 2*l.* 10*s.*

WOOSTER'S ALPINE PLANTS. First Series. With 54 coloured Plates. 25*s.*

WOOSTER'S ALPINE PLANTS. Second Series. With 54 coloured Plates. 25*s.*

STANDARD WORKS

PUBLISHED BY

GEORGE BELL & SONS.

THE NEW READINGS

CONTAINED IN

HERMANN'S POSTHUMOUS EDITION

OF

ÆSCHYLUS.

.

TRANSLATED AND CONSIDERED

By GEORGE BURGES, A.M.

FORMING

AN APPENDIX

TO THE

PROSE TRANSLATION OF ÆSCHYLUS,

PUBLISHED IN

BOHN'S CLASSICAL LIBRARY

LONDON:

HENRY G. BOHN, YORK STREET, COVENT GARDEN.

MDCCCLIII.

PREFACE.

THE prose Version of Æschylus, published in "BOHN'S CLASSICAL LIBRARY," having been accommodated to the text of Dindorf, as the one most in repute, it has been thought advisable to subjoin an Appendix, pointing out the passages, where it differs from the emendations proposed by Hermann, in the recent edition published by his executors. To prevent, however, the uncritical reader from being led, by the authority of a name, to admit emendations, which in many instances are, at least, open to objection, the editor has called attention to those passages which he thinks Hermann would either have rejected or modified, had he lived to revise his work.

G. B.

APPENDIX,

COMPRISING THE SUBSTANCE OF THE NEW READINGS INTRODUCED
INTO HERMANN'S POSTHUMOUS EDITION OF THE GREEK TEXT,
PUBLISHED AT LEIPSIC, 1852.

*** The figures on the left-hand of the page denote the line of the Greek text
according to Hermann's edition; those on the right-hand, the page and line
of the prose version, published in "Bohn's Classical Library."

PROMETHEUS CHAINED.

Line in Greek Text.		Reference to Bohn's Edit.

2. ——ἄβροτον εἰς ἐρημίαν.
　　To a desert, where there is no mortal man.[1]　*page* 2 *line* 1

13. ——κοὐδὲν ἐμποδὼν ἔτι.
　　And there is nothing any longer in the way.[2]　.... 2　　11

49. ἅπαντ᾽ ἐπαχθῆ πλὴν θεοῖσι κοιρανεῖν.
　　All things are burdensome[3] except for the gods
　　to rule.　　....　　....　　....　　.... 3　　29

51. ἔγνωκα τοῖσδε· κοὐδὲν ἀντειπεῖν ἔχω.
　　I know it by these;[4] and I have nothing to
　　gainsay　　....　　....　　....　　.... 4　　1

---

[1] Herm., who in the notes of Wellauer had vigorously defended ἄβατον, has now admitted ἄβροτον, as recommended by Porson on sufficient authority.

[2] H. proposes in the Notes to read ἄνη (a remission) for ἔτι.

[3] H. has adopted ἐπαχθῆ, the conjecture of Stanley, for ἐπράχθη.

[4] H. says that Bothe has correctly united Ἔγνωκα τοῖσδε, and translated τοῖσδε, 'ex hisce;' as if, while pronouncing τοῖσδε, Hephæstus looked to the fetters in his hands, by which he is reminded of his being not free to act, as Zeus is. Such I suspect is the interpretation of Maurice Haupt in Observ. Crit. p. 57, of which Hermann approves; for of Haupt's brochure I know nothing but the name.

B

---

[1] H. in a long note defends πόρον, which Porson wished to alter into πόρους, on what appeared to him and to nearly all subsequent editors to be sufficient grounds.

[2] Instead of this sentence being taken, as usually, interrogatively, H. says that the ' obliqua oratio ' has more gravity in it.

[3] So H., but in the Notes he prefers πέτρᾳ to πέτραις.

[4] H. has adopted ἑνὸς, furnished by three MSS. But what is the meaning of γοῦν here, he has not explained.

[5] H. from conjecture ἀστραφῆ for ἄγναμπτον, refering to Hesych. Ἀστραφής· σκληρός· Σοφοκλῆς Μυσοῖς.

[6] H. from conjecture ὑπερτέρους instead of ὑπερέχοντας.

[7] H. from conjecture οἰκτρὸς in lieu of ἐλεινὸς—But nothing seems to be gained by the change.

[8] Instead of γ' ἔπαυσα, H. has γε παύσας, the conjecture of Porson, confirmed by three MSS.

[9] H. πᾶσι δ' ἀντέστη θεοῖς. But the relative ὃς could hardly be omitted here.

[10] After discussing this passage in an elaborate note, H. prefers ψυχῆς to ὀργῆς.

Line in Greek Text.		Reference to Bohn's Edit.

382. καὶ μὴ σφυδῶντα θυμὸν ἰσχναίνῃ βίᾳ.
And do not with force render a strong[1] feeling
slight. .... *page* 13 *line* 13

388. ἐμὸν δόκει σὺ τἀμπλάκημ' εἶναι τόδε.
Think thou[2] this error to be mine. 14   1

400-2. δακρυσίστακτον ἀπ' ὄσσων ῥαδινῶν δ' εἰ-
βομένα ῥέος παρειὰν
νοτίοις ἔτεγξα παγαῖς.
Weeping[3] a stream tear-dropping from easily-
moved eyes, I have bedewed my cheek with
wet fountains 14   16

403-4. ἀμέγαρτα γὰρ τάδε· Ζεὺς δ'
ἰδίοις νόμοις κρατύνων
For these are things not to be envied.[4]   But
Zeus ruling with his own laws— 14   18

408-10. μεγαλοσχήμονά τ' ἀρχαιοπρεπῆ * δα-
κρυχέει * στένουσα τὰν σὰν
ξυνομαιμόνων τε τιμάν·
And it sheds tears,[5] bewailing the honors of
stately-bearing and of ancient look, both
thine and of those of fellow-blood 14   20

420. Σαρματᾶν τ' ἄρειον ἄνθος,
And the warlike flower of Sarmatians[6] — 14   27

422. Καυκάσου πύλας,
The gates[7] of Caucasus— 15   1

425—430. στρ. γ'.—431—436. ἀντιστρ. γ'. ....

---

[1] H. has in lieu of σφριγῶντα, adopted σφυδῶντα, from MS. Med., as Paley was the first to recommend.

[2] H. δόκει σὺ in lieu of δοκήσει—

[3] H. δ' εἰβομένα in lieu of λειβομένα. But how δ' could be thus placed after the fourth word in a sentence, H. has not shown.

[4] H. with Robortelli puts a colon after τάδε· and reads Ζεὺς δ'.

[5] To supply the defect of one word in the antistrophé to answer to δ' εἰβομένα in the strophé, H. has introduced here δακρυχέει, with a rather violent personification, as applied to χώρα.

[6] In lieu of Ἀραβίας H. suggests Σαρματᾶν, whom he identifies with the Sauromatians mentioned by Dionysius, Perieg. 653. Μαιῶταί τε καὶ ἔθνεα Σαυροματάων Ἐσθλὸν Ἐνναλίου γένος Ἄρεος.

[7] H. reads πύλας for πέλας, but without stating that this very correction had been long ago put in the text by myself; although I did not quote, as he has done, Lucian in Prometh. § 4, πλησίον τῶν Κασπίων τούτων πυλῶν ἐπὶ τοῦ Καυκάσου.

425–8. μόνον δὲ πρόσθεν ἐν πόνοις
δαμέντ᾽ ἀδαμαντοδέτοις Τιτᾶνα λύ-
μαις ἐσειδόμαν θεῶν
Ἄτλαντος ὑπέροχον σθένος κραταιόν.

I have looked previously upon a Titan alone
in trouble,[1] subdued by gallings from ada
mantine bonds, the mighty strength of Atlas
superior to the gods.   ....   *page* 15 *line* 13

429–30. ὃς γᾶν οὐράνιόν τε πόλον
νώτοις ὑποστεγάζει.

Who[2] supports earth and the pole of heaven
by his back under [them].   15   6

432.   *   *   *   *   *   *   *

[H. marks here the defect of a line by asterisks.] 15   8

434. κελαινὸς Ἄϊδος..........μυχὸς
The[3] dark recess of Hades 15   8

439. ὁρῶν ἐμαυτὸν ὧδε προσσελούμενον.
Seeing myself thus rolled about.[4]   ....

459. τάς τε δυσκρίτους φύσεις.
And their natures[5] hard to be judged of.   16   5

461. —————γραμμάτων τε συνθέσεις,
μνήμης ἁπάντων μουσομήτορ᾽ ἐργάνην.
And the combination of letters,[6] a muse-
mother efficiency for Memory in all things 16   7

---

[1] H. omits ἄλλον before ἐν πονόις, and reads ἀδαμαντοδέτοις with
one MS., and ἐσειδόμαν and Ἄτλαντος from conjecture for the sake
of the metre.

[2] So H., where ὑποστεγάζει, a verb not found elsewhere, is identified
with στέγειν, explained by Heyschius and Suidas, βαστάζειν, and γᾶν
inserted from conjecture.

[3] H. omits δ᾽ after κελαινὸς, for the metre.

[4] H. has προσσελούμενον, a verb, which, although it is not found
elsewhere in composition, he supposes to be derived from an equally
unknown σέλλειν, which Eustathius, p. 1041, 29, assimilates to ἴλλειν.
But how Prometheus, fixed to a rock, could be said to be rolled about,
H. has not explained.

[5] As the MSS. differ between δύσεις and ὀδοὺς, H. has edited φύσεις.

[6] Such is the literal version of Hermann's text; who probably thought
that μουσομήτορα might by a change of case be referred to Μνήμης,
since Μνήμη or Μνημοσύνη was said to be the mother of the Muses.

Line in Greek Text.		Reference to Bohn's Edit.

464. ζεύγλαισι δουλεύοντα σώμασίν θ᾽, ὅπως
   Serving with yokes and [their] bodies,[1] in order
   that—   16   10

466. ὑφ᾽ ἅρμα τ᾽ ἤγαγον
   And I brought under a car[2]   16   12

474-5. κακὸς δ᾽ ἰατρὸς ὥς τις, ἐς νόσον πεσὼν,
      κακοῖς ἀθυμεῖς
   And, like some bad physician, falling into a
   disorder, you are dispirited by ills[3]   16   18

495. [After πρὸς ἡδονὴν, H. marks the defect of a
   line by asterisks.][4]   17   10

535. μάλα μοι τοῦτ᾽ ἐμμένοι
   May this remain very much[5] with me   18   21

545. φέρ᾽ ὅπως ἄχαρις χάρις· ὦ φίλος, εἰπὲ
   Lo![6] how thankless is the favor. O friend,
   say—   18   27

548. ————ᾇ τὸ φωτῶν
   ἀλαὸν δέδεται γένος ἐμπεποδισμένον.
   By which the blind race of mortals is bound[7]
   after having been fettered.   18   30

554. λέχος εἰς σὸν ὑμεναίουν
   At your marriage[8] I was singing the hymeneal
   strain 18   35

---

[1] H. unites σώμασίν θ᾽ with ζεύγλαισι, observing that in σώμασιν there is an allusion to persons riding on horseback.

[2] H. reads, with one MS., Dawes and Tyrwhit, ὑφ᾽ ἅρμα τ᾽ in lieu of ὑφ᾽ ἅρμντ᾽.

[3] So H. rejects πλανᾷ before κακὸς, and inserts κακοῖς, from conjecture, before ἀθυμεῖς.

[4] Not only was this lacuna first pointed out by myself, but the means of supplying it likewise.

[5] H. reads μάλα for ἀλλὰ on account of the metre.

[6] So H. renders φέρε. But such is not the meaning of that verb; which, if it is ever thus found by itself, is certainly not so before ὅπως.

[7] H. inserts δέδεται to supply the lacuna, as Paley, whose name should have been mentioned, had done already. But δέδεται is a mere tautology when united to ἐμπεποδισμένον.

[8] For the sake of the metre H. reads λέχος εἰς σὸν instead of λέχος σὸν.

560. ──τίνος ἀμπλακία
π
οινὰς ὀλέκει ;
As to the punishments,[1] for what error art thou
   being destroyed ?   ....   *page* 19 *line* 5

566-7. ──άλευε Δᾶ,
τὸν μυριωπὸν εἰσορῶσα βούταν.
Ward off, Earth, beholding[2] the neat-herd with
   [his] myriad eyes   19   8

574. ἰὼ ἰὼ πόποι, ποῖ μ' ἄγουσιν──
Ye powers, whither do ye lead me[3]   20   7

598. χρίουσα κέντροις φρένας
Pricking with stings my mind[4]   20   24

607. τί μῆχαρ ἢ τί φάρμακον
What plan or what[5] remedy   20   29

630. μή μου προκήδου μασσόνως ἢ 'μοὶ γλυκύ.
Do not care for me[6] to a greater degree than is
   agreeable to me.   21   18

---

[1] H. reads ποινὰς, governed by ὀλέκει, which, as it comprehends
the idea of τίνεις, has likewise its regimen. And so too reads Paley.
But the passages, which the latter quotes to support the syntax, the
former has omitted ; for he saw, no doubt, they were not in point.

[2] H. omits with two MSS. φοβοῦμαι. But how εἰσορῶσα is to be
taken grammatically, he has not explained.

[3] H. conceives that μακραὶ or χθονός has dropped out after ἄγουσιν.
But μακραὶ would be superfluous before τηλέπλανοι, and χθονός would
be scarcely intelligible thus standing by itself.

[4] So H. completes the verse by adding φρένας.

[5] H. reads τί μῆχαρ with Elmsley, and ἢ τί φάρμακον with J. Fr.
Martin.

[6] H. has adopted Elmsley's μασσόνως ἤ μοι γλυκύ, although Elmsley
had himself subsequently repudiated the alteration; while on the other
hand H. rejects his own μᾶσσον ὦν—although it has been received
by Reisig and Paley ; and while J. Wordsworth had, in the Philological
Museum, N. II., p. 242, quoted some passages from Lysias and Plato
to confirm Hermann's notion, at Viger § 70, that μᾶσσον ὡς is the
same as μᾶσσον ἤ—a notion adopted likewise by Schæfer on Theocrit.
Id. ix. 35, and Fritzsche, Quæst. Lucian. p. 89., H. now asserts that
those very passages are too few in number and of too suspicious a kind
to be depended upon.

Line in Greek Text.		Reference to Bohn's Edit.

643. καίτοι καὶ λέγουσ' αἰσχύνομαι
And yet I am ashamed[1] to speak of   *page* 28 *line* 32

678. Λέρνης τ' ἐς ἀκτὴν
And to the shore[2] of Lerna   22   31

681. ἀπροσδόκητος δ' αὐτὸν αἰφνίδια μόρος
τοῦ ζῆν ἀπεστέρησεν
And death unexpected suddenly[3] deprived him
of life   22   33

689. οὐπώποτ' οὐπώποτ' ηὔχουν—
Never at any time, never at any time, have I
boasted[4]   23   7

692. πήματα, λύματ'—
Calamities, the scum of washing[5]   23   9

717. [After ψευδώνυμον, H. conceives a line to have
been lost, like

    Σμερδνοῖς Ἀράξην κύμασιν βρυχώμενον.

For it appears from Eustathius on Dionys.
739, that Æschylus had made mention of the
Araxes, and that it was so called from the
verb ἀράσσειν.]   24   1

771. οὐ δῆτα, πλὴν ἔγωγ' ἂν ἐκ δεσμῶν λυθείς·
No, surely, except I, being released from these
bonds[6]—   25   21

795-6. ————————ἵνα
Φορκυνίδες ναίουσι—
Where the Phorcynides[7] dwell—   26   26

---

[1] H. follows Elmsl. in adopting αἰσχύνομαι from some MSS., in lieu
of ὀδύρομαι.

[2] Reisig was the first to suggest Λέρνης τ' ἐς ἀκτὴν—adopted by H.

[3] H. reads αἰφνίδια for αἰφνίδιος—

[4] H. repeats οὐπώποτ' (found once in some MSS.) in lieu of οὔποτ'
οὔποτ'; and adopts ηὔχουν, found in the same, instead of ηὐχόμην.

[5] Instead of πήματα λύματα δείματα, H. reads πήματα, λύματα.
But how those nouns could suit with ψύχειν, which he renders 'to blunt,'
I cannot understand.

[6] So H. with MSS. Med. and Vit.; while to show that ἂν could
follow πλὴν, he thus fills up the ellipse—οὐ δῆτα, πλὴν ἔγωγ' ἂν ἀπο-
στροφὴ αὐτῷ τῆσδε τύχης γενοίμην, λυθεὶς ἐκ δεσμῶν—as if Prome-
theus were himself the turning aside of the calamity from Jupiter.

[7] In lieu of αἱ Φορκίδες, H. reads Φορκυνίδες; a word, he con-

849. [After τίθησιν ἔμφρονα H. has placed asterisks to
    indicate a lacuna ; which he says might be
    supplied by such a verse as

        Παύσας τε μόχθων τῶνδε φιτεύει γόνον.

    And, after causing [her] to cease from these
    troubles, he begets an offspring.]

862. [In lieu of Πελασγία δὲ δέξεται θηλυκτόνῳ and
    1Jll. H. would read something like
        Πελασγία δὲ δέξεται (τὸν ἐγγενῆ
        στόλον γυναικῶν, νυμφίων [1]) θηλυκτόνῳ
        Ἄρει δαμέντων νυκτιφρουρήτῳ θράσει—]

873. μακροῦ λόγου δὲ—
    But [2] it is the part of a long story ....   *page* 29 *line* 4

878-9. —————————ἡ παλαιγενὴς
    μήτηρ.........Τιτανὶς θεῶν.
    But the old-born female Titan,[3] the mother of
    the gods.   29   7

897. [To supply the lacuna in the verse, H. says one
    might conjecture Μοῖραι μακραιῶνες—¡   29   24

903.—στρ. β΄.

903. ἐμοὶ δέ γ᾽, ὅτε μὲν ὁμαλὸς ὁ γάμος,
    ἄφοβος· οὐδὲ δέδια· μηδὲ τού με
    κρεισσόνων θεῶν ἔρως
    προσδράκοι ὄμμ᾽ ἄφυκτον.

    But to me, when[4] marriage is on a level, [it is]
    without fear ; nor am I alarmed ; and let not
    the love of any one of the gods, my supe-
    riors, look on me with a look not to be fled
    from.[5]   29   30

---

fesses, not found at present in Greek : but which was so formerly,
as it is adopted by Ovid, in Met. iv. 742. v. 230. and Lucian, in ix.
626.

[1] Here all the words between the lines are Hermann's own. But
what he meant by τὸν ἐγγενῆ στόλον, it is not easy to discover.

[2] H. adopts δὲ, the conjecture of Schütz, in lieu of δεῖ—

[4] H. prefers θεῶν found in one MS. to Θέμις in all the rest.

[3] H. has ὅτε, from the conjecture of Pauw and others, instead of ὅτι,
and μηδέ του for μηδέτι in one MS.

[5] So H. in lieu of ἄφυκτον ὄμμα προσδάρκοι με in MS. Med., where
Salvini was the first to correct προσδράκοι.

907. ἀντιστρ. β΄.

912-3. ——————οἷον ἐξαρτύεται
γάμον
How great[1] a marriage is he preparing for
himself   ....   *page* 30 *line* 5

949-50. ——————τὸν ἡμέροις
πόροντα
The person who gave to beings of a day[2]   31   11

969. ἐς τάσδε σαυτὸν πημονὰς κατούρισας.
To these calamities hast thou brought thyself
with a favorable wind.[3]   31   31

972. 'ΕΡΜ. κρεῖσσον—

973. ἢ πατρὶ—

974. ΠΡ. οὕτως—[4]

990. ἐκερτόμησας δῆθεν ὥστε παῖδά με.
Thou usest heart-cutting words [against me,
like[5] a child   32   28

1041. [H. in Notes says that Schütz would reject all
the words between λέγειν and σοφῷ, per-
haps correctly.]

1061. εἴ γ' οὐδ' εὐχῇ τι χαλᾷ μανιῶν;
If he relaxes not from ravings even in a
prayer.[6]   34   19

[1] H. retains οἷον ; although τοῖον had been put beyond all doubt by
Elmsl.

[2] H. reads τὸν ἡμέροις—But ἥμερος is never used for ἡμέριος.

[3] Such is the literal version of κατούρισας, which H. has elicited from
κατώρωσας in one MS. and κατόρουσας in another. It would be intel-
ligible only on the supposition that Hermes was speaking ironically.
But why Hermes should speak so, it is hard to understand. Moreover,
no person could be brought to a calamity by a favourable wind.

[4] Such is the arrangement of the speeches suggested by Erfurdt in
1812, and adopted by H., who says, that Hermes is reproaching Prome-
theus ironically for his obstinacy ; as if irony could be indulged in on
such an occasion and by such a person.

[5] So H. in lieu of ὡς παῖδ' ὄντα με. But in this formula ὡς, not
ὥστε, is constantly employed, or else ὥσπερ, as in Plato, Cratyl. § 6.
ὥσπερ παῖδας, ἡμᾶς μορμολύττηται. Georg. § καί μοι, ὥσπερ παιδὶ,
χρῇ. Theognis, 254, 'Αλλ', ὥσπερ μικρὸν παῖδα, λόγοις μ' ἀπατᾷς.

[6] So H. To this, which is not the worst attempt made on a corrupt
text, it may be objected, that people who are mad, are not less so in the
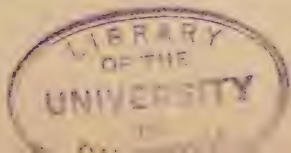
case of a prayer than in any thing else. Besides the enclitic τι could hardly commence the second dipodia in an Anapæstic dimeter.   H. should have adopted my Ἐν τῷ δὲ τύχης τι χαλᾷ μανιῶν—' In what misfortune what of madness lose ?'

[1] Since some MSS. add Θέμις after πάντων in the next verse, H. has introduced here ὦ Θέμις, ὦ Γῆ.   But since Θέμις is identified with Γῆ in v. 211, as being one deity with two names, it seems difficult to understand why both should be mentioned here ; and still more so, when it precedes the circumlocution ὦ μητρὸς ἐμῆς σέβας.

THE SEVEN AGAINST THEBES.

Line in Greek Text.				Reference to Bohn's Edit.	
13. ──ὥς τις ἐμπρεπής As a person is becoming [1]			....	*page* 36 *line* 36	
25. ──────────πυρὸς δίχα, Besides the omens from fire [2]			....	 37	11
54. καὶ τῶνδε πίστις οὐκ ὄκνῳ χρονίζεται And the belief [3] in these matters is not retarded by fear.				 38	6
83–4. ἐλέδεμας πεδία δι᾽ ὁπλόκτυπ, ὠ- τὶ χρίμπτειν βοὰ ποτᾶται A body-destroying clamour flies through the hoof-rattling plain, so as to strike on the ear [4]				39	9
119. [After λαχόντες H. has marked the loss of a line by asterisks.]					

[1] So H. in lieu of ὥς τι συμπρεπὲς—But both readings are equally unintelligible.

[2] So H. renders πυρὸς δίχα; referring to Dionys. Hal. A. R. vii. 19. where δίχα σίτου is used similarly.

[3] H. adopts πίστις, found in Stobæus and one MS. of Æschylus; which he supports by observing that 'the Scout ought to say that his account would be confirmed by facts; and not merely that Eteocles would hear the whole matter; for that he had done already.' But how belief can or cannot be retarded by fear, it is not easy to understand. The common reading, πύστις, is the only intelligible one; although some doubt might perhaps arise respecting χρονίζεται, which it would be not difficult to settle.

[4] So H. in lieu of ἐλεδέμας πεδιοπλοκτύπος τι χρίμπτεται βοὰ in MS. Med.; and while ὠτὶ has been adopted from many MSS., Ritschel, in Passow's Opuscul. p. 101, has led the way to δι᾽—With respect to ἐλεδέμας, which Lobeck in Paralipom. p. 226, on the authority of Herodian, p. 224, denies to be a Greek compound, H. compares it with ἐλέναυς, ἕλανδρος, ἑλέπτολις, in Agam. 666. There is however some difficulty in χρίμπτειν, which could not thus follow ποτᾶται without ὥστε being introduced, not merely understood.

| Line in
Greek Text. | | Reference to
Bohn's Edit. |

129—130. ———λιταῖσί σε θεοκλύτοις
           ἀϋτοῦσαι

Making a clamour[1] with prayers god-
heard   ....   *page* 40 *line* 25

132. στόνων ἀπύᾳ

With the voice[2] of howlings   41   1

133-4. σύ τ᾽, ὦ Λατογένεια κούρα,
        "Αρτεμι φίλα, τόξον εὐτύκαζον.

And do thou, virgin daughter of Latona, dear
Artemis, make ready thy bow.[3]   40   1

147. [After ἐκ Διόθεν, which H. has adopted from
Rob. in lieu of καὶ Διόθεν, he would supply,
for the sake of the sense and metre, πέλοι or
μόλοι; and render ἀγνὸν τέλος, 'a pure finish,'
i. e. 'free from the wickedness arising from
the fate of the brother chieftains.]

155. Although H. has in the text πανδίκας—λίτας,
yet in the notes he prefers πανδίκως, with
nearly all the MSS.]

160. μελόμενοι δ᾽ ἥξετε

And come ye will[4] to take care   41   2

169. ξύνοικος εἴην τῷ γυναικείῳ φυτῷ

May I be a co-dweller with any womanly
plant.[5]   41   28

---

[1] So H. with Seidler, in lieu of ἀπύουσαι.

[2] In defence of ἀπύᾳ, for ἀϋτᾶς, H. refers to Hesych. Ἠπύη· φωνή: not aware that the Lexicographer wrote Ἤπυε· ἐφώνει.

[3] So H. in lieu of τόξον ἐντυκάζου "Αρτεμι φίλα in MS. Med.: where the credit of correcting εὐτύκαζον is given to L. Dindorf in Steph. Thes. Gr. ed. Par. under Εὔτυκτος, who refers to Hesych. in Εὐτύκαζον· εὔτυκον ἔχε. But both the correction and reference were made by myself forty-two years ago in the Classical Journal, No. 8, p. 463.

[4] So H. in lieu of ἀρήξατε, for the sake of the metre; and he thus rejects, what he formerly suggested, ἑτεροβάγμονι, in the strophé, even after it had been praised as an ingenious emendation by Paley. But neither of these critics saw that Æschylus wrote ἑτεροφύλῳ, not ἑτερο-φώνῳ; for both the Argives and Thebans spoke the same language, but were of different clans.

[5] To this reading H. was led by finding φύλῳ in some MS. as a var. lect. or gl. for γένει: while the article, he says, could hardly be intro-duced here before γυναικείῳ.

187,8,9. ἱππικῶν τ᾽ ἀγρύπνων
    πηδαλίων διὰ στόμια
    πυριγενετᾶν χαλίνων

And the bits through the fire-produced reins,
    the rudders of sleepless horses.[1]   ....   *page* 42 *line* 15

201,2. ————————ἀλλ᾽ οὖν θεοὺς
    αὐτοὺς ἁλούσης πόλεος

But however, the gods themselves[2] of a cap-
    tured city   42   28

206. πειθαρχία γάρ ἐστι τῆς εὐπραξίας
    μήτηρ, γονῆς σωτῆρος.

For obedience to rule is the mother of success,
    which is the saviour of seed.[3]   42   33

209. ἔστι· θεοῖς δ᾽ ἔτ᾽ ἰσχὺς καθυπερτέρα.

It is so :[4] but there is still a power superior to
    to the gods.   43   1

210-212. πολλάκι δ᾽ ἐν κακοῖσι τὸν ἀμήχανον
    κἀκ χαλεπᾶς δύας ὑπέρ τ᾽ ὀμμάτων
    κρημναμενᾶν νεφελᾶν σαοῖ.

And oftentimes[5] does it save the person in a
    difficulty amidst ills and out of a severe
    calamity, and from clouds hanging over his
    eyes. 43   2

223. ————————τάνδε ποτὶ σκοπὰν

To this look-out [6]——   43   9

---

[1] Here διὰ στόμα is due to Schütz, and ἀγρύπνων to Seidler. But though the lightning of Jupiter might be called ἄγρυπνον βέλος in Prom. 360, the same epithet could hardly be applied to the horses, or chariots, or reins.

[2] H. has adopted Schütz's reading, Αὐτοὺς ἁλούσης, in lieu of τοὺς τῆς ἁλούσης—

[3] So H. in lieu of γυνὴ σωτῆρος.

[4] So H. points with Brunck after Ἔστι.

[5] H. reads κἀκ χαλεπᾶς with nearly all the MSS. and substitutes σαοῖ for ὀρθοῖ, which Hesych. explains by βοηθεῖ καὶ σώζει. But though the verb is found in that sense in Theognis, 868. and Callimach. H. in Del. 21, it was unknown on the Attic stage.

[6] So H. in lieu of τάνδ᾽ ἐς ἀκρόπολιν, for which one MS. offers τάνδ᾽ ἐς σκοπίαν : and another τάνδ᾽ ἐς σκοπὰν.

237. αὐτή συ δουλοῖς καὶ σὲ καὶ πᾶσαν πόλιν.
Thou art thyself making both thyself and all
the city a slave.[1]   ....   *page* 43 *line* 16

256. Δίρκης τε πηγαῖς ὕδατί τ' Ἰσμηνοῦ,
To the fountains of Dircé and the waters[2] of
Ismenus   44   14

259–261. ————————ὧδ' ἐπεύχομαι
θήσειν τρόπαια, δαΐων δ' ἐσθήματα
στέψω πρὸ ναῶν, δουρίπηχθ' ἁγνοῖς δόμοις.
Thus I pray, that I will place trophies, and I
will put up as an ornament the dresses of the
enemy before the temples, fixed by means of
spears to the undefiled buildings.[3]   44   18

274. δράκοντας ὥς τις τέκνων
ὑπερδέδοικεν λεχαίων δυσευνάτορας
πάντροφος πελειάς.
As a dove, altogether a nurse, dreads, on àc-
count of her young ones keeping in their
nest, serpents, bad partners of her bed.[4]   45   1

296. [Although H. has in the text his own ἄταν,
ῥίψοπλον ἄταν, adopted by Blomf. and others,
yet he prefers in the notes ἀνδρολέτειραν,
κακὰν ῥίψοπλον ἄταν, in lieu of καὶ τὰν : where
it is strange he did not perceive κλαυτὰν
lying hid.]

299. [H. has marked by asterisks the loss of a word
between εὔεδροί and τε.]

314. βαρείας τις τύχας προταρβῶν[5]
Some one in fear for a heavy fate   45   24

---

[1] H. adopts Wunderlich's Αὐτή συ δουλοῖς καὶ σὲ—
[2] In lieu of οὐδ' ἀπ' Ἰσμηνοῦ, H. reads ὕδατί τ' Ἰσμηνοῦ, as pro-
posed by De Geel on Eurip. Phœn. p. 151, and similar to L. Dindorf's
ὕδασί τ' Ἰσμηνοῦ—
[3] So H. in lieu of Θήσειν τρόπαια πολεμίων ἐσθήματα Λάφυρα δάων
δουρίπηχθ' ἁγνοῖς δόμοις Στέψω πρὸ ναῶν. But πρὸ ναῶν and ἁγνοῖς
δόμοις could scarcely be thus found in the same verse.
[4] H. reads with Bothe and Burney δράκοντας, with Bloomfield δυσευ-
νάτορας, and with Lachmann λεχαίων. But why a single dove should
fear more than one serpent, it is not easy to explain.
[5] H. reads τις for τοι—

315. κλαυτὸν δ' ἀρτιδρόποις
  ὠμοδρόπων νομίμων προπάροιθεν
  It is a thing to be wept for, that females, (like
   fruit) just plucked before the legal time of
   plucking—[1]   ....   *page* 45 *line* 24

318. [Although H. has in the text τί τὸν φθίμενοι
  γὰρ προλέγω, yet in the Notes he seems to
  prefer Τί γάρ ; φθίμενόν τοι προλέγω, sug-
  gested by Blomf.]

328. πρότι δ' ὁρκάνα πυργῶτις.
  And against [it] is the turreted confining-
   engine.[2]   48   2

329. πρὸς ἀνδρὸς δ' ἀνὴρ ἀμφὶ δορὶ καίνεται·
  And man is killed by man about[3] a spear   48   3

332. βλαχαὶ δ' αἱματόεσσαι
  τῶν ἐπιμάστιδίων
  ἀρτιτρεφεῖς βρέμονται.
  And the blood-stained squallings of children at
   the breast resound after being just fed[4]   48   3

334–338. ξυμβολεῖ φέρων φέροντι,
   καὶ κενὸς κενὸν καλεῖ,
   ξύννομον θέλων ἔχειν,
   οὔτε μεῖον, οὔτ' ἴσον λελιμμένοι.
   τῶν ἐκ τῶνδ' εἰκάσαι λόγος πάρα.
  One carrying off [plunder] meets with another
   carrying [it] off ; one empty calls upon ano-
   ther empty, desirous of having a fellow-

---

[1] H. adopts ἀρτιδρόποις from the Schol., and explains ὠμοδρόπα
νόμιμα, 'marriage rites that pluck things immature.' But in a captured
city all marriage rites are set at defiance. Besides, ὠμοδρόπα could hardly
thus follow ἀρτιδρόποις. What Æschylus wrote, it would not be difficult
to discover.

[2] H. omits πόλιν after προτὶ—But the disorder lies somewhat deeper.
For after a city is taken, an ὁρκάνη πυργῶτις can be no use. Un-
less, indeed, H. understood by ὁρκάνα πυργῶτις, as Paley does, ' murus
turribus distinctus,' who refers to Thucyd. iii. 23. It was then not
without reason, that Blomfield proposed to finish the strophe with the
distich, which at present commences it. See at v. 340.

[3] So H. inserts ἀμφὶ between ἀνὴρ and δορὶ.

[4] H. adopts ἀρτιτρεφεῖς furnished by MS. Med. But infants after
being just fed are quiet rather than noisy.

ravager, while they are hankering for neither
less nor equal than them. From these things
there is a reason to conjecture.[1]   *page* 46 *line* 5

340,1. παντοδαπὸς δὲ καρπὸς χαμάδις πεσὼν ἀλγύνει
κυρήσας πικρόν γ᾽ ὄμμα θαλαμηπόλων

And fruit of all kinds falling to the ground
pains, on meeting with the sad eye of persons
attending on bed-chambers.[2]   46   8

344–349. δμωΐδες δὲ καινοπήμονες νέαι,
τλῆμον αἷσιν αἰχμάλωτον
ἀνδρὸς εὐτυχοῦντος, ὡς
δυσμένους ὑπερτέρου,
ἐλπίς ἐστι νύκτερον τέλος μολεῖν,
παγκλαύτων ἀλγέων ἐπίρροθον.

And there [are] young maid-servants new to
calamity, to whom there is an expectation
that a consummation will come in the night,
miserable, spear-taken, by a man successful,
as being a superior enemy, to be reproached
for pains to be much lamented.[3]   46   12

354. εἶσ᾽.................μαθεῖν.
Will go to learn.[4]

---

[1] Such is the literal translation of the text of H.; whose Latin version
is—' Præda onustus alii rapta ferenti obvius est; vacuus vacuum advo-
cat; nec minus nec tantum, quantum illos, quos ferentes aliquid vident,
rapuisse conjicere licet sed plus cupientes.' But such a meaning cannot
be elicited from the Greek.

[2] By θαλαμηπόλοι perhaps H. understood, as Paley does, ' rei pe-
nuariæ præfecti'— a meaning however, which that word does not and
could not bear; and even if it could, I cannot understand why store-
keepers should feel more pain in seeing fruit fall to the ground during a
time of war than in peace.

[3] Such is the English translation of the Latin version made by H. of
his own Greek text; where he has preferred τλῆμον αἷσιν αἰχμάλωτον,
elicited from τλήμονες εὐναν αἰχμάλωτον, to his former alteration
τλάμον᾽ εὐνὰν αἰχμάλωτον, adopted by Schütz and Dindorf, and the
truth of which, says Paley, cannot be doubted. For not one of those
editors have seen the objections which H. has himself brought forward.

[4] So H. retains εἶσ᾽, furnished by the MSS. But as Eteocles is enter-
ing on the stage, the verb should be ἥκει; while as regards the syntax,
μαθεῖν could not thus follow εἶσι with the ellipse of ὥστε—

355. σπουδὴ δὲ καὶ τοῦδ' οὐκ ἀπαρτίζει πόδα.
    And haste does not place fitly[1] the foot of this
    person.   .... *page* 46 *line* 22

373–375. βοᾷ παρ' ὄχθαις ποταμίαις, μάχης ἐρῶν,
    ἵππος χαλινῶν δ' ὡς κατασθμαίνων βρέμει,
    ὅστις βοὴν σάλπιγγος ὀργαίνει μένων.
    He is clamorous by the river's banks, eager for
    battle, and as a steed, breathing against the
    bit, snorts, when, waiting for the sound of the
    trumpet, it is in a rage.[2]   47   12

381–3. καὶ νύκτα ταυητν . . . .

    . . . .
    τάχ' ἂν γένοιτο μάντις ἡ ἄνοια τινι.
    And this night............may perchance become
    silliness to some one.   47   20

396. Δίκη δ' ὁμαίμων κάρτα νιν προστέλλεται
    And justice of the same blood[3] sends him very
    much forward.   48   3

399,40. ————ὡς δικαίως πόλεως
    πρόμαχος ὄρνυται[4]
    Since justly he rushes forward to fight for the
    city   48   8

405. γίγας ὅδ' ἄλλος
    This is another giant—[5]   48   13

---

[1] So H. understands the words οὐκ ἀπαρτίζει, which he formerly
altered into οὐ καταργίζει, with the approbation of Schütz, Wellauer, and
of myself in Poppo's Prolegomena, p. 271.

[2] Here H. has altered μένει........ὁρμαίνει—μένων into βρέμει........
ὀργαίνει μένων. A war-horse is not however excited to anger while
waiting for the sound of the trumpet, but in being held back, after it has
been heard.

[3] Here H. adopts ὁμαίμων the reading of many MSS., and τὸ τῆς
ξυγγενείας δίκαιον, the explanation of the Scholiast; which I cannot
understand.

[4] H. retains δικαίως, by which he perhaps understood, as Paley does,
' in a just cause,' or ' under that justice, which had sent him forward.'

[5] H. retains Γίγας ὅδ' ἄλλος, and refers to the proverbial Ἄλλος
οὗτος Ἡρακλῆς. But as there were many giants, and only one Hercules,
this reference to the proverb is scarcely in point.

APPENDIX.

410, 11. ——————οὐδὲ τὴν Διὸς
ἔριν πέδῳ σκήψασαν ἐμποδὼν σχεθεῖν.
And that not even the contest of Zeus, rushing
like a bolt to the ground, has stopt him in
the way.[1] .... *page* 48 *line* 18

416. ——————τίς ξυστήσεται ;
Who shall stand with him ?[2] 48 25

422. ——————δρᾶν παρεσκευασμένος,
ἃ, θεοὺς ἀτίζων . . . .
. . . . . . θνητὸς ὢν, ἐς οὐρανὸν
πέμπει γεγωνὰ Ζηνὶ κυμαῖνόν τ' ἔπη.
Prepared to do acts, which, while dishonouring
the gods......he being a mortal, sends words
to heaven, loud speaking [and] swelling like
waves, to Zeus.[3] 49 1

434. κεραυνοῦ δέ νιν βέλος κασχέθοι
And may the thunderbolt restrain him.[4] 49 13

453,4. ——————σὺν τύχῃ δέ τῳ
καὶ δὴ πέπεμπται.
And with some fortune suppose him sent.[5] 49 30

462. ἐπεύχομαι τῷδε μὲν εὖ τελέσαι,
I pray that[6] to this person thou mayest grant a
a good end. 50 7

---

[1] Such is the literal English version of the text of H.; although his
own in Latin is—' Neque se Jovis iram impedimenti loco habiturum.'
But Ἔρις is not ' Ira ;' nor can the aor. 2. σχεθεῖν have a future mean-
ing without ἄν, as Elmsley remarked long ago.

[2] H. retains τίς ξυστήσεται, and rejects ξυμβήσεται preserved by Plu-
tarch ; for ξυστήσεται in v. 490, and ξυστήσομαι in v. 653, are found
in a similar sense.

[3] Such is the literal version of the text of H., who has altered θεοὺς
into ἃ θεοὺς, for reasons which he has not given, nor I can discover.

[4] So H. by altering ἐπισχέθοι into κασχέθοι, i. e. κατασχέθοι ; but he
has not shown how κατα could be thus abbreviated into κα in dramatic
Greek, although it is into κατ, in the case of κατθανών.

[5] H. unites σὺν τύχῃ δέ τῳ with καὶ δὴ πέπεμπται. But καὶ δὴ
always begins a sentence.

[6] H. has altered εὐτυχεῖν into εὖ τελέσαι, to avoid the inelegant union
of εὐτυχεῖν and δυστυχεῖν, and to equalize the syllables in the antithetic
verses. But what inelegance there is in εὐτυχεῖν, thus opposed to δυσ-
τυχεῖν, it is difficult to discover.

481. [Although H. has retained in the text φόβος
κομπάζεται, yet he prefers in the Notes φόνον
('murder') κομπάζεται.] .... *page* 50 *line* 23

495. [After φλέγων H. thus arranges the verse,
Ὑπερβίῳ δὲ—Σταδαῖος—Τοιάδε—Πρὸς τῶν—
rejecting with Dindorf Κούπω τις—and Εἰ
Ζεύς γε.] 50 34

512,13. ————————βίᾳ
    δορός
By the might of his spear.[1] 51 16

531. [There is no need, says H., for supposing with
Dindorf that some verses have been lost. It
is only requisite to transpose 532, 533. This
very notion was first promulgated by Paley,
of whom H. however has taken no notice.] . 52 8

535. ————————χεὶρ δ' ὁρᾷ τὸ δράσιμον
But his hand looks to what is to be done.[2] 52 12

538. [Although H. has retained ῥέουσαν, 'flowing,' in
the text, in the Notes he prefers θορούσαν,
rushing—'] 52 15

541,2. ἔξωθε δ' εἴσω τῷ φέροντι μέμψεται,
πυκνοῦ κροτησμοῦ τυγχάνουσ' ὑπὸ πτόλιν.
But she will find fault with the person bearing
her from without to within,[3] when she meets
with a frequent battering under the city. 52 19

543. ————————ἃ ἂν ἀληθεύσαιμ' ἐγώ
Which points I will make true.[4] 52 20

---

[1] H. adopts δορός from five MSS. in lieu of Διός.

[2] H. by rendering ὁρᾷ, 'respicit,' i. e. 'curat,' avoids the necessity of
reading with Maurice Haupt χεὶρ δὲ ὁρᾷ τὸ δράσιμον: who should have
suggested χεὶρ δ' ἐρεῖ τί δρῶσ' ἄρ' ἦν—for thus the hand, that will tell
what it has been doing, is properly opposed to the mouth, that boasts
of what will be done.

[3] H. reads ἔξωθε δ' εἴσω in lieu of ἔξωθεν εἴσω—He conceives, how-
ever, that a verse has been lost before ἔξωθε.

[4] So H. in Opuscul. iv. p. 383, which Ahrens has attributed to
Seidler; while Paley has taken it to himself, observing that ἀληθεύειν
governs an accusative in Eurip. Hippol. Fr. 15. Χρόνος διέρπων πάντ'
ἀληθεύειν φιλεῖ. But he was not aware that, as πάντα is governed by
διὰ in διέρπων, the sense is, 'Time, creeping through all things, is wont
to be found true.'

555. [Although H. has retained this verse in the
text, yet in the Notes he rejects it as spu-
rious, dissatisfied with τῶν κακῶν, for which
he would read πημάτων, 'calamities,' not
aware that the poet wrote τὸν κακῶν διδάσ-
καλον, similar to the preceding τὸν ἀνδρο-
φόντην, τὸν πόλεως ταράκτορα—] .... _page 52 line 29_

557,8. καὶ τὸν σὸν αὖθις ἐς πατρὸς μοῖραν κάσιν
ἐξυπτιάζων ὄμμα—
And again upon your brother, with reference to
your father's fate, throwing haughtily his
eye—[1] 52   31

559. δυσεκτέλευτον τοὔνομ' ἐνδατούμενος
Dividing his name with its ill-fated end[2] 53   1

573. οὐ γὰρ δοκεῖν ἄριστος.........θέλει.
For he does not wish to seem to be the best[3] 53   13

582. [H. with Porson and others considers this verse
to be interpolated from some other play.] 53   21

603. γέροντα τὸν νοῦν, σάρκα δ' ἡβῶσαν φύει
He produces [4] an old intellect, but youthful flesh. 54   11

633. ———σὺ δ' αὐτὸς γνῶθι· ναυκλήρει πόλιν
But do thou thyself determine; rule then the
ship[5] of the state. 55   8

648. Δίκη προσεῖπε
Justice addressed him.[6] 55   22

---

[1] H. after thus altering καὶ τὸν σὸν αὖθις πρόσμορον ἀδελφεὸν found
in some MSS., and πρόσπορον in others, and adopting Schütz's ὄμμα for
ὄνομα, ought to have shown what meaning αὖθις could have in this
place; and how the Messenger could even hint to Eteocles the fate of his
father, in whose ill-treatment both the sons had an equal share; or,
granting that the Messenger merely repeated what he had heard, why
Amphiareus should have reproached Polynices for his bad behaviour to
Œdipus at all.
[2] H. has altered δίς τ' ἐν τελευτῇ into δυσεκτέλευτον, to which he
was led, no doubt, by Schütz's δυσεντέλευτον, whose name however is
not mentioned.
[3] H. retains ἄριστος—
[4] H. has adopted Wellauer's φύει for φύσει in MS. Med.
[5] So H. by altering ναυκληρεῖν into ναυκλήρει—
[6] H. with Paley retains προσεῖπε—

Line in
Greek Text

Reference to
Bohn's Edit.

657. ——————————πτερῶν προβλήματα
Protection against arrows.[1] .... page 55 *line* 31

658. ——ὅμοιος τῷ κάκιστ᾽ αὐδωμένῳ
Like to him who has spoken most wickedly.[2] 55 34

664-5. [Although H. retains in the text the common
arrangement, yet in the Notes he would
change the order of the verses, as suggested
by Schütz, and read, Εἴπερ—Κακῶν—Ἔστω,
which he thus explains in Latin: "Sane
declinarem fratrem, si malum hoc, non punire
ferocientem, sine turpitudine ferre possem;
sed, quæ mala simulque turpia sunt, non
dicas laudanda. Esto; congrediar cum fratre;
solum enim apud inferos lucrum est, i. e. in
morte." But I do not perceive how such a
sense can be obtained from the Greek.] 55 39

676,7. ——————————τελεῖν . . . . .
. . . . . ὄμμασιν προσιζάνει
Sits on my eyes—to accomplish[3] 56 11

680,1. ——————————κακὸς οὐ κεκλή-
σει, βίον εὖ κυρήσας.
Thou wilt not be called a coward, having thyself
well as regards life.[4] 56 13

681. [Although H. retains in the text ὅταν ἐκ χερῶν,
yet in the Notes he prefers ἀφ᾽ ὅτου χερῶν,
'from whose hands'] 56 16

686-9. νῦν ὅτε σοὶ παρέστακεν· ἐπεὶ κλυδὼν
λήματος ἂν τροπαία χρονία μεταλλ-
ακτὸς ἴσως ἂν ἔλθοι χαλαρωτέρῳ
πνεύματι· νῦν δ᾽ ἔτι ζεῖ.
Now is it in your power (i. e. to avoid death);

---

[1] H. reads with some MSS. πτερῶν; and refers to Lycophr. 56. Τοῖς
Τευταρείοις βουκόλου πτερώμασιν, which Eustathius on Ἰλ. p. 172, 30,
explains by τοῦ Τευτάρου Σκύθου ὄϊστοῖς.
[2] So H. by taking αὐδωμένῳ in an active sense.
[3] Such is the literal version of τελεῖν in the text of H.; who says
however in the Notes that τελεῖ is joined with ὄμμασιν προσιζάνει,
because the sense is, ' it admonishes me.' But such a sense cannot be
elicited from those words.
[4] So H. renders βίον εὖ κυρήσας, which means, he says, 'regulating
thy life properly.' But κυρεῖν has no such meaning elsewhere.

Line in
Greek Text.

749,50. ——————τὰ δ' ὀλοὰ
πελόμεν' οὐ μὰψ ἔρχεται
But things, which are pernicious, do not come
in vain.[1]   ....   *page* 58 *line* 7

765. κυρσοτέκνων ὀμμάτων ἐπλάγχθη
He wandered from child-meeting eyes.[2]   58   17

767,7. τέκνοισιν δ' ἀρὰς
ἐφῆκεν ἐπικότους τροφᾶς
And he sent against his children angry curses
on account of his bringing them up.[3]   58   19

773. θαρσεῖτε, παῖδες μητέρων τεθρυμμέναι ·
Be of good cheer, ye children delicately brought-
up of mothers.[4]   58   26

785-801. [H. has with great acuteness shown that
the common arrangement of the verses pre-
sents a mass of unconnected ideas, which
not a single scholar has hitherto had the
talent to perceive; and that not only has
one verse been improperly repeated, but that

---

[1] Such is the literal version of the text of H., who has adopted πελό-
μεν' from three MSS., and altered from conjecture παρέρχεται into μὰψ
ἔρχεται : while his own Latin version is, 'Quæ perniciosa sunt (i. e.
pestifera, ut diræ) non prætereunt, sed manent.' But how such a mean-
ing can be elicited from those words, I cannot understand.

[2] Here again a literal English version of the text of H. best shows
whether it be certainly, as the author himself fancied, or probably, as
Paley conceives, a restoration of what Æschylus wrote. The Latin ver-
sion given by H. of κυρσοτέκνων (in lieu of κρεισσοτέκνων δ' ἀπ') ὀμμά-
των ἐπλάγχθη is, 'privavit se oculis, qui liberis occursuri erant, i. e.
visuri eas.'

[3] H. retaining ἐπικότους, says with Schütz, that Œdipus was angry
with himself for having brought up his children born in incest. But
why he should have invoked curses upon his children for an act done by
himself, and for which they were not responsible, H. has failed to assign
a reason. By τροφᾶς is meant, as every one else has seen from the
time of the Scholiast on Sophocles Œd. 1375, to that of Paley, the food
which was sent insultingly by the sons to their blind father.

[4] H. has altered τεθριμμέναι into τεθρυμμέναι, to answer to the
explanation of the Schol. δειλαὶ ὑπὸ μητέρων ἀπαλῶς τεθραμμέναι.
But why any allusion should be made to the delicate manner, in which
the young ladies of the Chorus had been brought up by their mothers, it
is difficult to understand.

the lines were probably written originally in
the following order :—

XO.   τί δ' ἐστι πρᾶγος . . . . . . *page* 59 } *line* 3
ΑΓΓ. πόλις σέσωσται . . . . . .   to 16
XO.   τίνων ; τί δ' εἶπας . . . . .
ΑΓΓ. φρονοῦσα νῦν ἄκουσον. Οἰδίπου γένους—
XO.   οἳ 'γὼ τάλαινα . . . . . .
ΑΓΓ. πέπωκεν αἷμα . . . . . .
XO.   ἐκεῖθι κῆλθον . . . . . .
ΑΓΓ. ἄνδρες τεθνᾶσι . . . . . .
XO.   οὕτως ἀδελφαῖς . . . . . .
ΑΓΓ. οὐδ' ἀμφιλέκτως . . . . . .
XO.   οὕτως ὁ δαίμων . . . . . .
ΑΓΓ. αὐτὸς δ' ἀναλοῖ . . . . . .
      τοιαῦτα χαίρειν . . . . . .

800. ἔξουσι δ', ἣν λάβωσιν ἐν ταφῇ, χθόνα
      And they shall possess the land, which they may
      receive in the tomb.[1]   59   23

801. πατρὸς κατ' εὐχὰς δυσπότμους φρουρούμενοι
      Guarding [it] according to the ill-fated prayers
      of their father.[2]   59   24

805,6. ————————κἀπολολύξω
      σωτῆρι πολέως ἀσινείᾳ.
      And raise a shout over the saving non-injury
      of the city.[3]   60   2

809,10. οἳ δῆτ' ὀρθῶς κατ' ἐπωνυμίαν
      κλεινοί τ' ἐτεὸν καὶ πολυνεικεῖς
      Who rightly according to their appellation both
      truly renowned and very contentious[4]   60   4

---

[1] H. adopts Brunck's χθόνα in lieu of χθονός.

[2] H. has altered φορούμενοι, into φρουρούμενοι, taken rather unusually
in an active sense.   But as φρουρούμενοι has everywhere else a passive
sense, both the new reading and the old must be rejected equally.   The
dramatist evidently wrote ἐφθαρμένοι, 'destroyed—'

[3] Such is the literal version of the text of H., who has elicited σωτῆρι
πόλεως ἀσινείᾳ, from πόλεως ἀσινεῖ σωτῆρι, by the aid of the words of
the Schol. ἀσινείᾳ· ἀβλαβείᾳ σωτῆρι· τοῦτο γὰρ ἐπίθετον ; for so he
corrects ἀσινεῖ· ἀβλαβεῖ· σωτηρίας τοῦτο γὰρ ἐπίθετον.   But as
ἀσίνεια is a noun not found elsewhere, it seems rather hazardous to coin
it for the occasion.

[4] H. has introduced here from conjecture κλεινοί τ' ἐτεὸν to answer to

Line in
Greek Text.

Reference to
Bohn's Edit.

827. στρ. β΄. . . . . . 833. ἀντιστρ. β΄.[1]

829. διπλαῖ μέριμναι, δίδυμ᾽ ἀγανόρεα κακὰ
Twofold cares; twin evils performed man-
fully—[2] .... *page* 60 *line* 17

830. αὐτοφόνα, δίμορα,[3] τέλεα τάδε πάθη,
These sufferings [are] self-murderous, fatal to
two, brought to an end 60 18

831. τί δ᾽ ἄλλο γ᾽ ἢ πόνοι δόμων ἐφέστιοι;
What else than labors [4] at the hearth of houses? 60 21

835. ————————θεωρίδα
Which passes the road,[5] 60 24

843. ————————πρότερον φήμης
Before the lament [of the sisters].[6] 61 4

860,1. ————————τί δὴ διήλλ-
αχθε σὺν σιδάρῳ;
What [7] have ye become reconciled by steel? 61 16

867. [H. has marked the loss of a line, first noticed
by Lachmann, and subsequently by Elmsley.]

———————————————————————————

Ἐτεολῆς, just as πολυνεικεῖς does to Πολυνείκης: to which he was led
by the words of the Scholiast, ἐπωνύμως Ἐτεοκλῆς καὶ Πολυνείκης.
But as ἐτεὸν is a word not elsewhere found in Tragedy, he has suggested
likewise σύν τ᾽ εὐκλείᾳ—This would be far preferable, were it not that
the error lies in Οἳ δῆτ᾽ ὀρθῶς—

[1] H. has remarked that Critics have not perceived the antistrophical
verses here. Symonds, however, had in the British Review, No. 2,
noticed the same fact; and in the Classical Journal, No. 8, p. 464, I
had arranged the verses in nearly the same manner as H. has done.

[2] So H. by altering διδυμάνορα into δίδυμ᾽ ἀγανόρεα—But ἀγανόρεα
is not elsewhere applied to an evil act or suffering.

[3] H. reads δίμορα for δίμοιρα—

[4] H. omits with Rob. πόνων after πόνοι.

[5] So H. translates θεωρίδα, not 'the sacred ship,' but 'the sacred
road;' referring to Hesych. Θεωροί·........λέγουσι δὲ καὶ τὴν ὁδὸν, δι᾽ ἧς
ἴασιν ἐπὶ τὰ ἱερὰ, θεωρίδα. But the meaning of the gloss is that θεωρὶς
was united to ὁδὸς, not that it meant ὁδὸς by itself.

[6] So H. understands πρότερον φήμης, thus tacitly adopting Paley's
'antequam planctum ordiantur.' But φήμη never has such a meaning.

[7] H. has adopted Lachmann's τί δὴ for ἤδη, for the sake of the
metre.

870,1. διανταίαν λέγεις πεπλαγμένους
      καὶ δόμοισιν ἐννέπειν—
    Thou sayest that persons struck are telling even
      to houses of a blow sent right through.[1]   *page* 61 *line* 24

890,1,2. δόμων μάλ' ἀχὰν ἐπ' αὐτοῖς
      προπέμπει
      δαϊκτὴρ γόος.
  A cutting lament sends forth very much a
    sound from houses over them.[2]   62   4

909. διαρταμαῖς οὐ φίλαις[3]
    By not friendly butcherings—   62   18

922. ὑπὸ δὲ χώματι
    And beneath a mound—[4]   62   28

925,6. ἰὼ πολλοῖς ἐπανθίσαντες
      πόνοισι γενεάν ·
    Alas! ye who have caused a family[5] to bloom
      with many troubles.   62   29

926. [Although H. has in the text retained τελευτᾷ
    δ' αἵδ', yet in the Notes he prefers τελευταῖαι δ'
    'at last'—For he doubtless perceived that αἵδε
    would be scarcely intelligible.]   62   30

---

[1] Such is the literal version of the text of H., which he thus explains in Latin : ' Etiam domum mortifero vulnere percussam esse dicit.' But how such a meaning could be extracted, I confess I cannot understand. And even this text is obtained only by omitting πλαγὰν after λέγεις, and changing δόμοισι καὶ σώμασι πεπληγμένους ἐννέπω into πεπληγμένους καὶ δόμοισιν ἐννέπειν.

[2] Such is the literal English version of the text of H., which he thus renders into Latin, ' ædium propter eos lamenta meus prosequitur regum luctus.'

[3] H. with Ahrens, reads for the sake of the metre, διαρταμαῖς in lieu of διατομαῖς : while to meet the objection, that διαρταμὴ is not found in Lexicons, he observes, that ' Lexicons are made from writers, not writers from Lexicons.' But when a word is thus coined by a critic, he should at least show that it carries with it the mark of an authorized mint. How easy was it to read διαὶ τομᾶς οὐ φίλας—For Æschylus is partial to διαὶ in the sense of διὰ in the Choral parts of a drama.

[4] H. adopts Bloomfield's χώματι for σώματι—

[5] H. reads πόνοισι γενεὰν and rejects γε δόμους, or γε δόμου, or γε δόμοις found in different MSS.

932. [On this verse, H. has confessed, in a manner
that does his memory infinite honour, that he
did with singular rashness attempt to arrange
the metre here into an antistrophic form;
and though his notions have been received by
others, both the leader and his followers were
all equally in the wrong ; and hence he has
now adopted the idea, first broached by
myself, although ridiculed by him on its
promulgation, that verses are frequently found
running in pairs of the same or different
measures.]   ....   *page* 62 *line* 36

939,40. [To suit the measure, as described on v. 932,
H. has elicited

    ANT. πρόκεισαι κατακτὰ
    ANT. Thou liest before [me], after having
        killed [him].

from προκείσεται, and inserted from conjec-
ture

    ΙΣΜ. πρόκεισαι φονευθείς.
    ISM. Thou liest before [me], after being
        killed [by him].   63   8

941. στρ. 957. αντιστρ.[1]

944. [For the sake of the metre, H. has given ἰὼ, ἰὼ
δάκρυτέ σύ in lieu of πανδάκρυτε in some MSS.
and πολυδάκρυτε in others : where Ritschel in
Sched. Critic. suggests πάνδυρτε—and so does
Paley likewise.]   63   11

950,1. [Here again for the sake of the metre, H. has
given

    ANT. ἄχεα δοιὰ τάδ' ἔγγυθεν·
    ΙΣΜ. πέλας ἀδελφὰ δ' ἀδελφεῶν,

and rejected τοίων and ποίων found in dif-
ferent MSS. as being equally inappropriate ;
and he renders,—

    ANT. These double pains are near.
    ISM. Near too the the pair of brothers' ills.] 63   15

---

[1] Although H. here returns to the ordinary antistrophic form, yet he is
enabled to do so only by introducing very arbitrary alterations.

952,3. [H. places here the distich commonly found
after v. 976, where he says they are not
suited to the train of thought.]   .... *page* 63 *line* 16

958,9. [H. thus reads and arranges the speeches.

   ANT. δυσθέα τα πήματα—
   ΙΣΜ. ἔδειξε δ᾽ ἐκ φυγᾶς ἐμοί,
   ANT. Sufferings sad to behold—
   ISM. Has he shown to me after his exile.] 63   22

962. [H. in lieu of Ἀπώλεσε δῆτα. Καὶ τόνδ᾽ ἐνόσ-
φισεν has given

   ANT. Ὤλεσε δῆτα, ναί·
   ΙΣΜ. Τόνδε δ᾽ ἐνόσφισεν,
   ANT. Yes, truly he has destroyed.
   ISM. And this one he has deprived.

But what he understood by those words, he
has not informed us.] 63   26

965. [In lieu of τάλαν καὶ πάθος in MS. G. H. reads with
Schütz in ed. 2. τάλαν πάθος, i. e. 'Wretched
is the suffering.']   63   29

966. δίπονα κήδε ὁμώνυμα
Cares of the same name for two troubles—[1] 63   29

967. δίυγρα πήματα παλμάτων
The thoroughly wet calamities of strikings.[2] 63   30

973. [Here H. returns to the system of pairs of
verses, mentioned on v. 932.] 63   37

981,2. [So reads H. where the asterisks mark the
supposed loss of a hemistich answering to
ἄναξ Ἐτεόκλεις.]
   ANT. ἰὼ δυσπότμων
   ΙΣΜ. ἄναξ Ἐτεόκλεις·
   ANT. σὺ δ᾽ ἀρχαγέτας
   ΙΣΜ. . . . .
   ANT. Alas ! of the unfortunate
   ISM. A king O Eteocles.
   ANT. And thou a chieftain
   ISM. 64   11

---

[1] H. has given δίπονα in lieu of δύστονα.

[2] Such is the literal version of the text of H., where instead of δίυγρα
τριπάλτων πημάτων, he once suggested δι. διπάλτων πημ—adopted by
Dindorf.

Line in Greek Text.		Reference to Bohn's Edit.

984. [Here again H. marks the supposed loss of a
  whole line, answering to ἰὼ πάντων πολυστο-
  νώτατοι.]   ....   *page* 64 *line* 14

993. στέγων γὰρ ἐχθροὺς—
  For by bearing up against enemies[1]   64   22

1021. ——γὰρ αὐτὴ . . . . . ἐγὼ—
  For I myself[2]   65   16

1025. θάρσει . . . .
  Be of good cheer.[3]   65   19

1031. ἤδη τὰ τοῦδ' οὐ δυστετίμηται θεοῖς
  The affairs of this man have not been just now
    dishonoured by the gods.[4]   65   27

1034. [After ἔργον ἦν H. thus arranges the speeches.

  *   *   *   *
  KHP. ἔρις περαίνει . . . .
  ANT. ἐγὼ δὲ . . . .
    conceiving that a line has been lost, as indi-
    cated by the asterisks, which was spoken by
    Antigone to this effect: 'Who have united
    in doing wrong with the party insulting
    him;' in Greek,
    οἵ γε ξυνηδίκησαν ὑβρίσαντί νιν.]   66   6

1051. ——τὶς οὖν ἂν τὰ πίθοιτο
  Will any one be persuaded of this?[5]   66   14

1056. [To preserve a fancied uniformity in this with
    the following system of Anapæsts, Ritschel
    in Sched. Critic. p. 13 suggests, what H. is
    disposed to adopt, the insertion of τῇ Καδμο-
    γενεῖ, 'sprung from Cadmus,' after γενεᾷ.] 66   18

---

[1] H. has adopted στέγων, the conjecture first of Wakefield, then of
Dobree and Ritschel, in the place of στυγῶν in some MSS., and of
εἴργων, found as a var. lect. in others.

[2] H. has received Pierson's αὐτὴ instead of αὐτῷ—

[3] H. considers θάρσει as a verb, not as a noun dependent on πάρεσται.

[4] So H. has altered οὐ διατετίμηται into οὐ δυστετίμηται. But though
he is aware that δυστιμᾶν is contrary to analogy, yet such words, he says,
are occasionally formed by writers, when they are driven by some neces-
sity to express themselves in a forcible manner.

[5] Such, I presume, is the literal English version of the text of H.,
which he thus renders in Latin: 'Ecquis ergo ad eum una cum illa
adducetur;' a sense that the Greek could not possibly bear, even if the
indefinite τις could begin a sentence, or τὰ be put for ταῦτα—suppo-
sitions equally at variance with correct Greek.

THE PERSIANS.

Line in Greek Text.		Reference to Bohn's Edit.

10,11. κακόμαντις ἄγαν ὀρσολοπεῖται,
θυμὸς ἔσωθεν δὲ βαύζει.
Highly excited is my ill-foreboding mind, and
it growls within me.[1] .... *page* 67 *line* 6

12. οἴχωκε νέων
Is gone of young men.[2] 67 8

20. [H. thinks that something has dropt out here,
relating to the bowmen, who formed so con-
spicuous a portion of the Persian army ; and
that to this place is to be referred the gl. in
in Hesych. Πολλὴ φαρέτρα· πολλοὶ τοξόται.]

96,7. τίς ὁ κραιπνῷ ποδὶ πήδημ'
ἅλις εὐπετῶς ἀνᾴσσων ;
Who [is] rushing sufficiently[3] easily to a leap
with a light foot ? 69 26

98-100. φιλόφρων γὰρ ποτισαίνου-
σα τὸ πρῶτον παράγει
βροτὸν εἰς ἄρκυας ἄτα,
For fawning at first upon a mortal with a friendly
feeling does Até lead [him] aside to nets.[4] 69 27

---

[1] H. places here δὲ βαύζει, commonly found after οἴχωκε νέον, and
rejects ἄνδρα, but without stating where that word came from, which
usually precedes βαύζει.

[2] H. reads νέων in lieu of νέον—

[3] H. alters πηδήματος into πήδημ' ἅλις—

[4] H. changes σαίνουσα into ποτισαίνουσα to suit partly the metre,
and partly προσσαίνει in the Schol., and elicits ἄρκυας ἄτα from ἀρκύ-
σακτα in Rob. But he has neglected to state that I was the first in Præf.
ad Tro. p. xx, to detect ἄτα lying hid here.

Line in Greek Text.		Reference to Bohn's Edit.

101,2. —————————ὑπὲκ . . . .
. . . . φυγεῖν·

To secretly escape[1]— .... *page* 72 *line* 2

111,1. πίσυνοι λεπτοδόμοις πείσ-
μασι—

Trusting to slightly-built cables[2] 72 8

116,7,8. Περσικοῦ στρατεύματος
τοῦδε μὴ πόλις πύθηται κένανδρ-
ον μέγ' ἄστυ Σουσίδος

Let not the state hear that the city of Sardis
has become widowed by this Persian army.[3] 72 11

119-124. καὶ τὸ Κίσσιον πόλισμ
ἀντίδουπον ἔσσεται,
ὀά,
τοῦτ' ἔπος γυναικοπληθ-
ὴς ὅμιλος ἀπύων, βυσσίνοις δ'
ἐν πέπλοις πέση λακίς.

And lest the citadel of the Cissians shall be noisy
in return, Alas! a crowd filled by women,
bawling out this word—and [lest] a tearing
shall fall upon the dresses of byssus.[4] 70 13

151. προπίτνω, προπίτνω—
I fall down ; I fall down[5]—

164. ταῦτά μοι διπλῆ μέριμνα φραστός ἐν φρεσίν
On these points a double care in my thoughts
is to be spoken of[6]— 71 10

---

[1] H. alters ὑπὲρ—φυγεῖν into ὑπὲκ—φυγεῖν to suit ὑπεκδραμόντα in the Schol.

[2] So H. understands λεπτοδόμοις, as if it were simply λεπτοῖς, not aware that Æschylus probably wrote λεπτοτόνοις, by the usual corruption of τ into δ, first noticed by Porson on Hec. 788.

[3] So H. renders this passage to prevent the confusion arising from πόλις and ἄστυ. But the Persian empire was never called πόλις, nor could τοῦδε be said of an army distant from home.

[4] Such is the English of Hermann's Latin version of his own text; where he has with Paley retained the unintelligible ἔσσεται thus placed between πύθηται and πέση; while γυναικοπληθὴς ὅμιλος is considered by both critics as put in apposition with πόλισμα.

[5] H. repeats προπίτνω.

[6] H. alters μέριμν' ἄόραστος into μέριμνα φραστός—and explains φραστός by ' certa,' a meaning that word could not bear.

201. [Although H. has retained Ἔψαυσα in the text,
      yet in the Notes he prefers Ψαύσασα—but
      without assigning any reason for thus intro-
      ducing an absolute sentence.] .... *page* 72 *line* 10

216,17. ————αἰτοῦ τῶνδ' ἀποτροπὴν λαβεῖν
      τἀγαθ' ἐκτελῆ γενέσθαι
      Beg to receive an avertal from these things [so
      that] good may be accomplished.[1]— 72   26

219–221. ————πρευμενῶς δ' αἰτοῦ τάδε
      σὸν πόσιν Δαρεῖον . . . .
      ἐσθλά σοι πέμπειν·
      And beg of thy husband Darius this—to kindly
      send thee good things.[2] 72   30

238. πότερα γὰρ τοξουλκὸς αἰχμὴ διὰ χερός σφιν ἐμ-
      πρέπει,
      Is there a bow-drawn point conspicuous in their
      hand?[3] 73   27

255. ἄνι' ἄνια, νεοκότα
      Pain, pain, a thing of new harshness—[4] 74   17

272. πλαγκτοῖς ἐν διπλάκεσσιν
      In their double cloaks wandering about.[5] 74   35

275–277. ἴϋζ' ἄποτμον δαΐοις
      δυσαιανῆ βοὰν,
      ὡς πάντα παγκάκως θεοὶ
      ἔθεσαν
      Utter a cry for ill-luck [and] for a sad life
      against the enemy, since the gods have placed
      affairs on all sides very badly.[6] 74   39

---

[1] H. adopts λαβεῖν from the worst MSS. in lieu of τελεῖν from the
best, and rejects δ' found either before or after ἀγαθὰ in all.

[2] H. reads πρευμενῶς, and unites it to πέμπειν—But the number of
intervening words would prevent such an union.

[3] H. reads with some MSS. χερὸς, and elicits σφιν ἐμπρέπει from
αὐτοῖς ἐμπρέπει in Schol. MS. Vit.

[4] H. omits κακὰ here, and γε in the antistrophic verse.

[5] H. adopts the interpretation of Sanrave, and refers to Hesych.
Δίπλακα· διπλῆν, μεγάλην διπλοίδα ; and he conceives that the descrip-
tion alludes to the large cloaks of the Persians, which were seen floating
about on the top of the water.

[6] Such is the literal version of the text of H., who has omitted Πέρσαις
after δυσαιανῆ, and elicited θεοὶ ἔθεσαν from ἔθεσαν.

292,3. ———τίνα δὲ καὶ πενθήσομεν
τῶν ἀρχελείων ;
Whom of the leaders of the flocks[1] shall we
bewail ?   ....   *page* 75 *line* 15

308. ———οἵδε ναὸς ἐν μιᾶς πέσος.
These [were] one falling[2] from one ship.   75   30

322. [Although H. has retained in the text ἔπαρχος,
yet in the Notes he prefers ὕπαρχος, as being
the word usually applied to a Satrap.]   76   7

340. [H. thus arranges the speeches—
     AT. ἀλλ' ὧδε . . . . .
          τάλαντα . . . . .
     ΑΓΓ. θεοὶ πόλιν . . . .
     ΑΓ. ἔτ' ἄρ'. . . . . .
     ΑΓΓ. ἀνδρῶν γὰρ . . . .
     ΑΓ. ἀρχὴ δὲ . . . . .

                                 { 76   25
                                  {   to 30

and explains ὧδε not 'in this manner,' but
'in this state of affairs ;' referring to Taylor on
Demosthen. Mid., p. 627, to himself on Viger,
p. 933, and to Schaefer on Dionys. de Compos.
p. 414.]

366. [Although H. retains in the text ἦν προκείμενον,
yet in the Notes he prefers ὃν προκείμενον : for
ἦν, he says, would require εἰ ἔφυγον, not εἰ
φευξοίατο.]   77   15

367. ———ὑπ' ἐκθύμου φρενός.
From a mind without thought ?[3]   77   17

385. [H. has retained πέτρας in the text ; but in the
Notes he prefers πέρας found in one very
modern MS., as he does in Eurip. Hel. 955,
forgetting that an echo is never heard, except
where there is a rock, or something similar,
to cause a reverberation of the sound.]

---

[1] H. reads ἀρχελείων with all the MSS., and compares the word with
ἀγελεία, the epithet of Pallas, in her character of 'flock-leader,' accord-
ing to some commentators, but improperly so, says Hesych. in Ἀγελείην·
λείας ἄγουσαν, οἷον λάφυρα· ἔνιοι δὲ, ἄγουσαν τοὺς ἐπὶ πόλεμον
ὄχλους· βέλτιον δὲ τὸ πρότερον.

[2] H. reads πέσος for πέσον. But as πέσος is not a Greek word, the
true reading still remains to be discovered.

[3] So H. explains ὑπ' ἐκθύμου—

411,2. αὐτοὶ δ' ὑφ' αὑτῶν ἐμβολαῖς χαλκοστόμοις
παίοντ' ἔθραυον πάντα κωπήρη στόλον.
And they smashed all the oar-fitted fleet, struck[1]
by the brazen beaks of their own [ships]. *page* 78 *line* 17

422,3. ——————οἰμωγὴ δ' ὁμοῦ
καυχήμασιν . . . .
And the doleful cries [of one party] with the
boastings [of the other].[2]   78   28

485. [Although H. has retained in the text ἔνθα δὴ
πλεῖστοι θάνον, yet in the Notes he prefers
ἔνθα δὴ πλεῖστον σίνις, or something similar.] 80   16

517. ὦ Ζεῦ βασιλεῦ, νῦν γὰρ Περσῶν
O king Zeus ! for now of the Persians[3]   81   24

532,3. πολλαὶ δ' ἀταλαῖς χερσὶ—
μαῖαι γονάδες—
Many grandmothers with their feeble hands[4]   81   27

540. ——γόοις ἀκορέστοις.
With insatiable moanings.[5]   81   31

575. γναπτόμενοι ποτὶ δίνᾳ,
Lacerated by the whirlpool[6]   82   16

653. δάϊον οἷον ἄνακτα Δαρεῖον.
King Darius, alone terrible to his enemies.[7]   84   2

---

[1] So H. by taking παίοντα in an intransitive sense, which it never
has ; for in Prom. 887, the correct reading is πταίουσ'—

[2] H. alters κωκύμασιν into καυχήμασιν, and refers to the Homeric
οἰμωγή τε καὶ εὐχωλὴ πέλεν ἀνδρῶν Ὀλλύντων τε καὶ ὀλλυμένων.

[3] H. inserts γὰρ after νῦν, to complete the verse.

[4] So H. elicits μαῖαι γονάδες from μαγνά, furnished by MS. Vit.
and corrects ἀταλαῖς into ἀμαλαῖς in the Notes ; for ἀταλαῖς is
retained in the text.

[5] H. reads ἀκορέστοις for ἀκορεστοτάτοις, that the verses, in which
Jupiter, the wives, and the mothers, and the Chorus itself, are spoken of,
may end with a parœmiac.

[6] Instead of δ' ἁλὶ δεινᾷ, H. reads here δὲ δίνᾳ (to which he was
ᵣed by finding δεινᾷ δ' ἁλὶ in one MS.,) and in the strophé πρωτόμοιροι,
furnished as a var. lect. by one MS. likewise.

[7] So H. renders his own text, where he has altered Δαρεῖον into
δάϊον. But how δάϊον could mean not ' hostile,' but ' terrible to foes,'
he has not explained.

658. ——ἐπεὶ στρατὸν εὖ τόθ᾽ ὡδώκει.

Since he then led the army successfully on its
way.[1] .... *page* 84 *line* 5

668. δέσποτα δεσπότου.

Lord of a lord—[2] 84 6

670,1. νεολαία γὰρ ἤδη
κατὰ γᾶς ὄλωλεν.

For the young folks have just now perished
beneath the earth.[3] 84 12

676–681. τί τᾷδε δυνάστα, δυνάστα,
περὶ τὰ σὰ διδύμα
δι᾽ ἄνοιαν ἁμαρτίᾳ
πάσα γᾷ τᾷδ᾽,
ἐξέφθινται τρίσκαλμοι
νᾶες, ἄναες νᾶες ;

Why, O king, king, from a double error through
a want of thought relating to thy affairs, have
there perished for this whole land the ships
with three benches of oars, that are no ships?[4] 84 15

684. [Although H. has retained this verse in the
text, yet in the Notes he conceives that either
a verse has been lost, or that this one is to be
inserted after 694, where he proposes to read,
Τί δή, τί Πέρσαις, in lieu of Τί δ᾽ ἐστὶ Πέρσαις.] 85 9

---

[1] H. in the text alters ἐπεδώκει into εὖ τόθ᾽ ὡδώκει. But in the
Notes he prefers εὖ ἐποδόχει, suggested by Tanaq. Faber. in Epistol. I.
67, p. 223, who refers to Pollux I. 98, κατ᾽ Ἀντιφῶντα ὁ ποδοχῶν ἢ
μᾶλλον κατ᾽ ἐμὲ ὁ ποδηγῶν; to which H. adds Bekker's Anecdot.
Græc. I. p. 297, Ποδοκεῖν· τὸ τῷ ποδὶ κυβερνᾶν. But in that case the
verse of the strophé, says H., must be altered.

[2] So H. in the text; but in the Notes he prefers Dindorf's δέσποτα
δεσποτῶν—For in this expression the second word must be in the genitive
plural, as shown by Ἄναξ ἀνάκτων in Suppl. 519.

[3] So H. with Blomf. from one MS. in lieu of κατὰ πᾶσ᾽—

[4] Such is the English of the Latin version given by H. of his own text;
where he has altered τάδε δυνάτα δυνάτα περὶ τᾷ σᾷ διδυμα διάγοιεν
ἁμάρτια πάσᾳ γᾷ σᾷ τᾷδε ἐξέφθινθ᾽ αἱ into τᾷδε δυνάστα, δυνάστα, περὶ
τὰ σὰ διδύμα δι᾽ ἄνοιαν ἁμαρτίᾳ πάσᾳ γᾷ τᾷδ᾽ ἐξέφθινται, with the aid
of περὶ τὰ σα in MS. Lips. διάνοιεν in Ald. (from which Blomf. elicited
δι᾽ ἄνοιαν) and of δ᾽ ἁμαρτία in MSS. Par. and Ald. and by omitting
σᾷ with three MSS.

703. προλέγων δύσλεκτα φίλοισιν.
   By proclaiming things to friends sad to be
      told.[1]   ....   *page* 85 *line* 18

731. [Although H. retains Πρὸς τάδ᾽ ὡς Σούσων—in
   the text, yet in the Notes he doubts whether
   Æschylus did not write Ὥστε Σουσίδων—He
   should have suggested rather Προστάτας Σου-
   σῶν μάλ᾽ ἄστυ πᾶν, κένανδρον ὂν, στένει, i. e. ' the
   the whole city of Susa, being devoid of men,
   laments greatly for those, who stood in defence
   of it.'   For μάλ᾽ ἄστυ πᾶν κένανδρον ὂν might
   easily have been corrupted into μὲν ἄστυ πᾶν
   κενανδρίαν.]   86   22

738. [Although H. has retained in the text, σεσῶσθαι
   τήνδε, τοῦτ᾽ ἐτήτυμον ; yet in the Notes he
   suspects the author wrote, σεσῶσθαι· τουτό
   γ᾽ ἔστ᾽ ἐτήτυμον ;]   86   35

752. ———————μὴ πολὺς πλούτου πόνος
   Lest my great labour in getting wealth[2]   87   18

761,2. ———————οἶον οὐδέπω
   τόδ᾽ ἄστυ Σούσων ἐξερήμωσεν πέσος.
   Such a falling as never yet made a desert of this
      city of Susa.[3]   87   28

767. [The verse commonly read here, H. places after
      776.]   87   33

772. θεὸς γὰρ οὐκ ἤχθηρεν, ὡς εὔφρων ἔφυ.
   For a god did not hate [him], as it was proper
      not to hate the prudent.[4]   88   2

---

   [1] So H. by altering λέξας into προλέγων, for the sake of the sense and
metre.
   [2] So H. retains πόνος found in all the MSS. instead of πόρος in Ald.
adopted by Porson and Dindorf.
   [3] H. has altered ἐξεκένωσεν πέσον into ἐξερήμωσεν πέσος—But πέσος
is not a Greek word, as stated on v. 308. n. 2 ; and if it were, ἐξερή-
μωσεν could not be admitted here without the augment ; which, if added,
would introduce a spondee into the fourth foot of a senarian.
   [4] So H. paraphrases the Greek. But the question is not whether it
was proper for a god to hate, but what kind of person was the person
alluded to. Hence it is evident that the poet wrote—ἤχθηρεν, ὃν σώφρων
ἔφυ, where ὃν is put by attraction for ἐκεῖνον, ὃς—not ὡς εὔφρων ἔφυ.

775. [The word Μάρδος, which Rutgersius was the
first to alter into Μέρδις, is retained by H.;
who says that no reason can be assigned,
why the person, called by other writers Μέρ-
δις, should not have been called Μάρδος by
Æschylus.]   ....   *page* 86 *line* 3

776. [After this verse H. has inserted, as Siebelis
suggested, what is commonly found after 767. 87   33

   Φρένες γὰρ αὐτοῦ θυμὸν οἰακοστρόφουν,

to shew more plainly the etymology remarked
by the Scholiast, ὁ Ἀρταφρένης, ὃν ἐτυμολόγει
ὁ ἀρτίας ἔχων φρένας: from whence too H. has
given Ἀρταφρένης.]

779. [After this verse H. conceives with Siebelis that
some others are wanting, in which the names
of the five other conspirators were intro-
duced; and that one of the missing words is
ὑπόξυλος, found in a fragment of the Perin-
thia of Menander, quoted by the Scholiast
on Hermogenes, in Walz's Rhetores Græci,
tom. v., p. 486, and applied, as H. fancies, to
Smerdis.]   88   6

783. ——ἐνεὸς ὢν ἐνεὰ φρονεῖ,
Being dumb, has dumb thoughts,[1]   88   9

806. [H. has marked after this verse the loss of
another, in which he conceives the name of
Xerxes was introduced.]

815,16. ——————κοὐδέπω κακῶν
κρηπὶς ὕπεστιν, ἀλλ' ἔτ' ἐκμαιεύεται.
And not as yet is there of evils a foundation,
but it is still being sought after.[2]   ·   89   10

831,2. πρὸς ταῦτ' ἐκεῖνον σωφρονεῖν κεχρημένοι,
Wherefore do ye, desirous for him to be wise,[3]   89   24

---

[1] H. has adopted Meineke's ἐνεὸς ὢν ἐνεὰ φρονεῖ, in lieu of νέος ὢν
νέα φρονεῖ in MSS. But ἐνεὸς is 'dumb,' not 'stupid,' as those
Scholars imagined. Æschylus wrote,—νέος ὃς ὢν νέ' ἀφρονεῖ, Οὐ
μνημονεύει τὰς ἐμὰς ἐπιστολάς.

[2] Such is the version of the text of H., who has altered ἐκπιδεύεται
into ἐκμαιεύεται.

[3] So H. renders σωφρονεῖν κεχρημένοι, by taking κεχρημένοι in the
sense of χρῄζοντες, a meaning which that word does not bear elsewhere.

Line in Greek Text		Reference to Bohn's Edit.

836. ────────────πάντα γὰρ

For in all respects[1]   ....   *page* 89 *line* 29

849. [Although H. has retained ἀτιμίαν γε in the
text, yet in the Notes he would read ἀτιμίαν
τὴν παιδὸς, to meet apparently the objection
started by Paley.]   90   6

852. ὑπαντιάζειν παιδὶ πειρασώμεθα
Let us endeavour to meet [our] son—[2]   90   8

858,9. πρῶτα μὲν εὐδοκίμους στρατιὰς ἀπε-
φαινόμεθ'
First we exhibited our armaments in good re-
pute—[3]   90   15

859. οἱ δὲ νομίσματα πύργινα πάντ' ἐπεύθυνον—
And those who made straight all the tower-like
institutions—[4]   90   16

860. [H. has marked the loss of a dactyl, which he
says Schwencke has not badly supplied by
proposing εὔφρονας—]   90   18

868. ────────ἀρχόμεναι
And are under rule—[5]   90   24

881. [In lieu of ἐκράτυνε, which H. once wished to
expunge entirely, he has now given ἐκράτει.]   99   29

884. ────────θεότρεπτα τάδ' ἀμφέρομεν—
We refer these to the gods, who have turned
them—[6]   91   6

---

[1] So H. renders πάντα, which he retains against Canter's παντὶ,
adopted by Schütz and some other editors.

[2] So H. reads in lieu of ἐμῷ παιδὶ πειράσομαι in some MSS., or
παιδὶ ἐμῷ πειράσομαι in others, to avoid the elision in παιδὶ ἐμῷ.

[3] H. adopts Wellaver's εὐδοκίμους στρατιὰς, in lieu of εὐδοκίμου
στρατιᾶς, which is without syntax.

[4] Such is the literal version of the text of H., who has altered ἠδὲ
νόμιμα τὰ into οἱ δὲ νομίσματα—

[5] H. adopts Bloomfield's ἀρχόμεναι for εὐχόμεναι in some MSS., or
αὐχόμεναι in others.

[6] So H. renders his own text, where θεότρεπτα is due to two MSS.
But how such a meaning can be elicited from these words, I cannot
understand.

893. [H. has marked the loss of some words here,
which he conceived might be supplied by
reading, τὰς ἀμφιρύτους ἢ περὶ νήσους νηριτο-
τρόφους ἀπόλωλεν, i. e. 'which have been lost
about the islands flowed around, the nourishers
of cockles,' or 'winkles': where νηριτοτρόφους
has been preserved by Athenæus, who in III.
p. 86. B., quotes that very word from this very
play of Æschylus.] .... *page* 91 *line* 14

922. δαϊπαθέα σέβων ἀλίτυπά τε βάρη
Honouring the weight [of woes] from sufferings
in the fight and blows from the sea.[1] 99 2

927. μυχίαν πλάκα κερσάμενος
After laying waste the flat surface of bays[2] 92 7

929. ——————πάντ᾽ ἐκπεύθου.
Be thou enquired of all matters.[3] 92 9

938,9. ——————στυφελοῦ
θείνοντας ἐπ᾽ ἀκτᾶς
Striking against the hard beach—[4] 92 15

946. τάδε σ᾽ ἐπανερόμαν.
These matters have I asked of thee in addi-
tion.[5] 92 20

954. [After this verse H. was the first to notice
the loss of another, as shown by the anti-
strophé.] 92 27

960. ἴυγγα μοι δῆτ᾽ ἀγαθῶν ἑτάρων ὑπορίνεις.
Thou dost excite in me a desire for brave
friends.[6] 92 30

---

[1] H. has altered λαοπαθῆ σεβίζων into δαϊπαθέα σέβων—But he has
failed to shew that δαϊπαθὴς either is or could be a Greek word.

[2] So H. by reading μυχίαν for νυχίαν.

[3] H. takes ἐκπεύθου in a passive sense. But such is not the sense of
πεύθεσθαι elsewhere.

[4] H. takes θείνοντας in the sense of τυπτομένους. But θείνειν is
always active.

[5] H. adopts Wellaver's τάδε σ᾽ ἐπανερόμαν, in lieu of ἐπανέρομαι in
some MSS., and of ἐπαναιρόμην in MS. Par.

[6] For the sake of the metre H. has ὑπορίνεις in the text; but in the
Notes he suggests ὑπεγείρεις, in lieu of ὑπομιμνήσκεις.

Line in   Reference to
Greek Text.   Bohn's Edit.

971,2. ἔταφον, ἔταφον· οὐκ ἀμφὶ σκηναῖς
      τροχηλάτοισιν ὄπιθεν ἑπόμενοι.

     I am astonished : I am astonished : they are
       not about the wheel-driven tents following
       behind.[1]   ....   *page* 93 *line* 1

973. βεβᾶσι γὰρ τοίπερ ἀκρῶται στρατοῦ
     They are gone, who were the tip-top of the
       army.[2]   93   3

976,7,8. ἰὼ ἰὼ δαίμονες δ'
        ἔθεντ' ἄελπτον κακόν
        πάγκακον οἷον δέδρακεν ἄτα.
     Woe, woe ! the deities have inflicted an unex-
       pected ill. How great an ill has Até done ![3] 93   4

978. [Although H. has retained in the text δι' αἰῶνος
     τύχοι, yet as MS. Med. offers δαίμονος τύχαι,
     as a var. lect., he conceived, as Dindorf did,
     that in δαίμονος lies hid διαίμονες. He does
     not however reject δι' αἰῶνος, but merely
     changes ἀγρέται in the strophé tu ἀκρῶται.] 93   7

1001. καὶ πλέον, πλέον μὲν οὖν
     And more, more indeed—[4]   93   30

1014. οἴμοι, μάλα τοι τόδ' ἀλγῶ
     Woe's me ! greatly am I in pain for this.[5]   94   5

1021,2. ΞΕ. μάραγνα δ' ἀμμεμίξεται·
       ΧΟ. οἴμοι, στονόεσσα πλαγά.
     XER. And the scourge will be mixed.
     CHO. Alas ! the moaning blow.[6]   94   11

---

  [1] H. has adopted Wellauer's interpretation, and rejects Valckenaer's
ἔταφεν put for ἐτάφησαν.

  [2] So H. alters ἀκρόται, given as a var. lect. in MS. Med., into ἀκρῶται,
a word not elsewhere found in Attic Greek.

  [3] So H. alters δαίμονες ἔθετ' ἄελπτον κακὸν διαπρέπον οἷον δέδορκεν
ἄτα into δαίμονες δ' ἔθεντ'........πάγκακον........δέδρακεν—where δέδρακεν
is due, as he should have said, to Bothe. But how διαπρέπον could be
the gl. for πάγκακον, we are not informed.

  [4] H. has changed καὶ πλέον ἢ παπαὶ, into καὶ πλέον, πλέον—He
should have suggested rather καὶ πλέον ἢ παπαὶ μόλε (for μὲν οὖν are
quite useless) and in the strophé, τόνδε δ' ὀϊστοδέγμονα.

  [5] So H. reads in lieu of οἵ μάλα καὶ τόδ' ἀλγῶ.

  [6] Such is the literal version of the text of H., who has altered μέλαινα
into μάραγνα, referring to Cho. 370, μαράγνης δοῦπος ἱκνεῖται. But

1023. καὶ στέρν' ἄρασσε καὶ βόα τὸ Μύσιον.

And strike thy breast and roar out the Mysian
[strain].   ....   *page* 94 *line* 13

[1093 and foll. H., who once asserted that all the
verses from here to the end of the play
formed an Epode, has now arranged them into
four strophés and antistrophés, in the manner
following:—

ΞΕ. βόα νυν ἀντίδουπά μοι·   στρ. η′. {94   27
ΧΟ. οἰοῖ, οἰοῖ.   {   to 37
ΞΕ. αἰακτὸς ἐς δόμους κίε.   ἀντιστρ. η′.
ΧΟ. *αἰαῖ, αἰαῖ.*
ΞΕ. ἰὼ, ἰὼ, Περσὶς αἶα δυσβαΰκτός.   στρ. θ′.
ΧΟ. ἰωὰ δὴ κατ' ἄστυ—
ΞΕ. ἰωὰ δῆτα·
ΧΟ.   ναί, ναί.
ΞΕ. ἰὼ, ἰὼ, Περσὶς αἶα δυσβαΰκτός·   ἀντιστρ. θ′.
ΧΟ. γοάσθω* δὴ, βοάτω—
ΞΕ. γοάσθω δῆτα.*
ΧΟ.   ναὶ, ναί.
ΞΕ. ἰὴ, ἰή.   στρ. ι.
ΧΟ.   *σήπονται γάρ*
ΞΕ. ἰὴ, ἰή.
ΧΟ.   *οἱ πάρος* ἀβροβάται
ΞΕ. ἰὴ, ἰή.   ἀντιστρ. ι′.
ΧΟ.   τρισκάλμοισιν
ΞΕ. ἰὴ, ἰή.
ΧΟ.   βάρισιν ὀλόμενοι.
ΞΕ. *χωρῶν ἐς δόμους πρόπεμπέ με*.   στρ. ια′.
ΧΟ. πέμψω τοί σε δυσθρόοις γόοις.   ἀντιστρ. ια′.

But as H. has found it necessary to introduce
all the words between the asterisks, for which
he confesses he will not vouch, to enable him
to fill up the antithetical measures, it seems
unnecessary to dwell upon them. See my
paper in the Classical Journal No. 22, p. 247.]

what he meant by ἀμμεμίξεται, I must leave for others to discover and
unfold.

[1] H. adopts βόα, furnished by Eustathius on Dionys. Perig. 791,
although Hesych. has distinctly Ἐπιβόα τὸ Μύσιον.

THE AGAMEMNON.

<table>
<tr><td>Line in
Greek Text.</td><td></td><td>Reference to
Bohn's Edit.</td></tr>
</table>

7. ἀστέρας, ὅταν φθίνωσιν, ἀντολάς τε τῶν
   The stars when they set, and the risings of
   others.[1]

10,11. —————————————ὦδε γὰρ κρατεῖ
   γυναικὸς ἀνδρόβουλον ἐλπίζον κέαρ.
   For so commands the hoping heart of a woman
   with the mind of a man.[2]   ....   *page* 95 *line* 8

14. τί μήν—
   What else ?[3]   96   2

45–7. στόλον . . . .
   ἦραν στρατιῶτιν ἀρωγάν.
   Carried their fleet to the aid of the army.[4]   97   8

---

[1] Such is the English of Hermann's own version of the words Ἀστέρας, ὅταν φθίνωσιν, ἀντολάς τε τῶν : which Valckenaer was the first to reject as spurious ; for he doubtless knew, what the defenders of the line have not known, that τῶν never is, and never could be, thus found at the end of a sentence in dramatic Greek ; and still less, that it could mean, as H. fancied, ' others ;' and, if it could, that the union of φθίνωσιν and ἀντολὰς plainly proves both are to be referred to the same constellations, as shewn by the expression in Catullus :—' Qui stellarum ortus comperit atque obitus.' The verse is omitted by Dindorf.

[2] Such is the English of Hermann's version of κρατεῖ, although he confesses that κρατεῖν means elsewhere, ' to have power,' not ' to exercise it.'

[3] H. alters ἐμὴν into τί μήν, and refers to Etymolog. Leid. MS. quoted by Koen. on Gregor. Corinth. p. 236, τί μήν ; τί γάρ ; τί οὖν. For τί μήν generally means, ' how not ?'

[4] So H. understands στρατιῶτιν ἀρωγάν. But how ἦραν could be united to ἀρωγὰν without the preposition εἰς, we are not informed.

57. [Although H. has altered nothing in the text, yet in the Notes he conceives that a hemistich has been lost after γόον ὀξυβόαν, to this effect : 'is greatly enraged ;' in Greek, μέγα θυμοῦται.] .... *page* 97 *line* 15

69. [H. rejects with Paley, οὔτε δακρύων, and understands by ἀπύρων ἱερῶν 'sacrifices, which, as being without fire, are of no effect ;' an interpretation it would be difficult to support ; and he says with Bamberger, that there is an allusion to the sacrifice of Iphigenia, which the poet calls θυσίαν ἄδαιτον in v. 140.] 98 5

101,2. —————ἀγανὰ φαίνουσ'
'Ελπὶς . . . .
Hope shewing itself mildly[1] 99 1

105. ἀνδρῶν ἐντελέων
Of men in power[2] 99 4

106,7. Πειθὼ . . . .
ἀλκᾷ σύμφυτος αἰών.
Persuasion, time-born with strength.[3] 99 5

110. —————ξὺν δορὶ πράκτορι ποινᾶς
With the avenging spear of punishment [4] 99 9

114. παμπρέπτοις ἐν ἕδραισιν
In their very conspicuous seats [5] 99 12

---

[1] H. with Paley takes φαίνουσ' in an intransitive sense ; referring to Eurip. El. 1233. 'Αλλ' οἵδε δόμων ὑπὲρ ἀκροτάτων Φαίνουσι τίνες δαίμονες ἢ θεῶν. But there it is easy to read, Φαίνουσι γένος δαίμονος—while here it would be equally easy to read with Pauw, φανθεῖσ', were it not that Jacobs had already restored the very word of Æschylus—σαίνουσ'—

[2] So H. with Auratus for ἐκτελέων—

[3] Such is the literal version of the text of H., who reads ἀλκᾷ for ἀλκὰν—But what those words can possibly mean, I cannot discover, even if we take ἀλκᾷ, as H. does, in the sense of ' strength in war.'

[4] H. reads ποινᾶς for δίκας, and rejects καὶ χερὶ, which every one else had adopted from Aristoph. Βατρ. 1289, where this passage is quoted according to Aristophanes the Scholiast.

[5] H. applies ἕδραισιν not to the ' seats ' of the Atridæ, but to those of the birds, and refers rather appositely to the verses of Ennius :—
' Cedunt de cœlo ter quattuor corpora sancta Avium præpetibus sese pulchrisque locis dant.'

Line in Greek Text.		Reference to Bohn's Edit.

118. [Although H. has retained in the text λήμασι
διασοὺς, where he explains διασοὺς by 'dif-
fering,' a meaning which that word never
bears, yet in the Notes he seems to prefer
Lobeck's conjecture λήμασι πιστοὺς, similar
to λήματι πιστοὺς, in Pers. 56.] .... *page* 99 *line* 16

124,5. πάντα δὲ πύργων
κτήνη πρόσθετα
    All the wealth of the towers brought to-
gether[1] 99 20

135. ὀβρικάλοις ἔτι τερπνὰ,
    Joyous over the pretty cubs[2] 100 5

136. τούτων αἰτεῖ ξύμβολα κρῖναι.
    She begs to decide upon the omens of these
things[3] 100 8

137. δεξιὰ μὲν, κατάμομφα δὲ φάσματι τῷ στρουθῶν.
    Favourable indeed, but subject to blame by
the omen of the sparrows.[4] 100 9

141. νεικέων τέκτονα, σύμφυτον, οὐ δεισήνορα φωτός.
    The framer of contests, cognate, not husband-
fearing of a man.[5] 100 13

158-160. οὐδ᾽, ὅστις πάροιθεν ἦν μέγας,
οὐ λελέξεται πρὶν ὤν.
    Nor shall he, who was formerly [great], be
pronounced to have not been before.[6] 101 4

---

[1] H. adopts Pauw's πρόσθετα, rendering κτήνη ' wealth,' not ' cattle.'

[2] H. alters ὀβρικάλοισι τερπνὰ into ὀβρικάλοις ἔτι τερπνὰ, and takes
τερπνὰ in the sense of ' delighted,' not ' delighting.'

[3] H. alters κρᾶναι into κρῖναι—But what is gained by the alteration
it is difficult to discover.

[4] Such is the literal version of the text of H., who says that in the
word στρουθῶν, there is an allusion to the other omen, mentioned by
Homer about the bird's nest, destroyed by a serpent; as if after the full
description of one augury there would be merely an allusion to another.

[5] Such is the literal version of the text of H., who has introduced from
conjecture φωτὸς, to fill up the lacuna, which he says was first pointed
out by Lachmann, who wished to read μῆτιν.

[6] Such is the English of the Latin version given by H. of his own text;
where he has altered οὐδέν τι λέξαι, found in MS. Farn. (for MS. Med.
has οὐδὲν λέξαι) into οὐ λελέξεται. But he has neglected to shew that
λελέξεται is used for a future passive, as well as λέξεται.

177. [Although H. retains in the text παλιῤῥόθοις, yet
    in the Notes he prefers παλιῤῥοίβδοις, a word
    used by Oppian in Halieut. V. 220.]   *page* 101 *line* 18

196,7. μιαίνων παρθενοσφάγοισιν
    πέλας πατρῴους χέρας ῥεέθροις.
    Defiling a father's hands with streams from the
    murder of his daughter near.[1]   102   2

199,200. πῶς λιπόναυς γένωμαι
    ξυμμαχίας ἁμαρτῶν ;
    How shall I be deprived of ships, while missing
    associates ?[2]   102   4

202,3,4. παυσανέμου γὰρ θυσίας
    παρθενίου θ' αἵματος αὐ-
    δᾷ περιόργως ἐπιθυμεῖν θέμις.
    For he (the prophet) says that it is lawful to
    desire very greedily a sacrifice, wind-staying,
    and a virgin's blood.[3]   102   5

224. [To prevent the hiatus in χέουσα ἔβαλλ', H.
    reads χέουσ' ὧδ' ἔβαλλ', and refers κρόκου βαφὰς,
    not as Paley does, to the dress for the body,
    but to that for the head.]   102   21

228,9,30. ——ἐπεὶ πολλάκις
    πατρὸς κατ' ἀνδρῶνας εὐτραπέζους
    ἔμιχθεν.
    Since often had they been mixed together in
    the apartments, well furnished with tables,
    of her father.[4]   103   1

---

[1] So H. reads in lieu of ῥεέθροις πατρῴους χέρας βωμοῦ πέλας, and
asserts that βωμοῦ came from some interpreter ; while, to equalize the
measure, he has given Ἄργους for Ἀργείων in the strophé.

[2] So H. by taking λιπόναυς in a passive sense. But the compounds
of λείπω are not thus used elsewhere. Still less could ξυμμαχίας ἁμαρ-
τῶν, ' failing in alliance,' be rendered ' missing my associates.'

[3] Such is the literal version of the text of H.; who has adopted αὐδᾷ,
found in MS. Farn. with the Schol. λέγει ὁ μάντις, and in Med. likewise ;
where H. reads ὀργᾷ· τῷ τρόπῳ· γρ· αὐδᾷ· ὁ μάντις δηλονότι, in lieu
of τῷ τρόπῳ γὰρ αὐδᾶ ὁ μάντις δηλονότι. But how ὁ μάντις could be
here understood, we are not informed.

[4] H. alters ἔμελψεν into ἔμιχθεν, to which he seems to have been led
by finding ἔμελθεν in MSS. G. and Ald. For, says he, in the time of the
Trojan war, young ladies did not amuse their father's guests by singing
and playing after dinner was over.

230. ———ἀταύρωτος
       Not raging like a bull.[1]   ....   *page* 103 *line* 2

235. [H. says the sense is, 'To those, who sacrificed
       the virgin, justice brings by experience
       knowledge of the future ;' and he asserts
       that ἐπιρρέπειν is to be taken actively, as in
       Eum. 875. Οὔτ᾽ ἂν δικαίως τῇδ᾽ ἐπιρρέποις
       πόλει Μηνίν τιν᾽ ; and in Theognid. 157, Ζεὺς
       γάρ τοι τὸ τάλαντον ἐπιρρέπει ἄλλοτε ἄλλως.
       But in the former passage we must read
       ἐπιρρίπτοις, and in the latter we may read
       Ζηνὸς γὰρ τὸ τάλαντον—to which μὲν γὰρ in
       two MSS. seem to lead.]   103   6

προκλύειν δ᾽ ηλυσιν προχαιρέτω.
But to hear beforehand a coming, let it before-
       hand be bidden farewell.[2]   103   7

239. τορὸν γὰρ ἥξει σύνορθρον αὐγαῖς.
       For it (the event) will come clearly-speaking
       with the morning-dawn of light.[3]   103   9

240. [Although H. has retained in the text εὔπραξις,
       yet to meet Lobeck's objection, who denies
       that εὔπραξις is a correct Greek compound, he

---

[1] So H. understands ἀταύρωτος, referring to Eurip. Med. 91, εἶδον
ὄμμα νιν ταυρουμένην, and 190, τοκάδος δέργμα λεαίνης ἀποταυροῦται.
But though Medea had ample reason for being as savage as a lioness,
and of bellowing like a bull, yet to the maiden Iphigenia no such descrip-
tion could be applied, but much rather the sense, indelicate though it
be, commonly assigned to ἀταύρωτος.

[2] Such is the literal version of the text of H., where ἐπεὶ γένοιτ᾽ ἂν
ἥλυσις is rejected as an explanation. But as those words would explain
nothing, H. says more correctly, that there would be nothing to find fault
with in Τὸ προκλύειν δ᾽ ἐπεὶ γένοιτ᾽ ἂν ἥλυσις, προχαιρέτω. But in
that case, there would be something wanting in the strophé ; which it
would require no great talent to supply.

[3] H. adopts Wellauer's σύνορθρον αὐγαῖς, where αὐγαῖς is due to H.
himself, in the place of συνορθὸν αὐταῖς in three MSS., and σύνορθρον
ἀὐταῖς in two. But, as there is nothing to answer to the word ' event,'
we must still wait for something better than what has been hitherto dis-
covered. For though Dindorf is content with σύνορθρον αὐγαῖς, yet
even he has not shown why an event should be said to appear at the dawn
of morning, rather than in the middle of the day, or in the evening.

says that one might read εὖ πρᾶξις, so that εὖ
might be referred to πελοιτο. But εὐπραξις,
he adds, is defended in Steph. Thes. Græc.
ed. Paris, in Εὐθεράπευτος.] .... *page* 103 *line* 9

240,1,2. τόδ᾿ ἄγχιστον ᾿Απίας ὡς θέλει
γαίας μονόφρουρον ἕρκος.
As desires this sole-guarding defence just at
hand of the Apian land.[1] 103 10

246. [Although H. has adopted in the text εἴ τι
κεδνὸν, from the conjecture of Auratus, yet
in the Notes he says that εἴτε, found in the
MSS., may be defended.] 103 15

261. ————————ἄπτερος φάτις
An unfledged rumour[2] .... · 104 3

274. ————————Μακίστου σκοπῷ
To the sentinel on Macistus[3] 104 16

276. ————————παρῆκεν ἀγγέλου μέρος.
Sent on [its] share of the messenger.[4] 104 17

289. [Although H. has adopted Heath's χατίζεσθαι,
in lieu of χαρίζεσθαι, yet he has failed to
shew that χατίζεσθαι is ever found in the
passive voice.[5]] 104 29

291,2. ————————καὶ Σαρωνικοῦ
πορθμοῦ κάτοπτον πρῶν᾿
The promontory conspicuous over the Saronic
gulph.[6] 104 32

---

[1] H. refers τόδ᾿ ἄγχιστον ἕρκος to Clytemnestra, as Schütz had done
long ago.

[2] H. understands by ἄπτερος, ' immature—'

[3] H. reads σκοπῷ for σκοπὰς in MSS., and σκοπαῖς in Turneb. For
the following ὁ refers to a person, not to a mountain.

[4] So H. with Paley interprets παρῆκεν. But as παριέναι never has
that meaning, it is evident that Æschylus wrote something else, which it
would not be difficult to discover.

[5] In χαριζεσθαι lies hid χρονίζεσθαι, what J. F. Martin has inge-
niously detected, as I learn from Paley's note in his recently published
edition of this play; who might however have completed the restoration
by reading, ῎Οτρυν᾿ ἀθροισμὸν μὴ χρονίζεσθαι πυρός, ' urged the gather-
ing of the fire to be not delayed,' in lieu of ῎Οτρυνε θεσμὸν—

[6] Such is the version of H. Paley more closely, ' the promontory that
looks down upon the Saronic frith.'

293. ──── ἔστ' ἔσκηψεν, εὖτ' ἀφίκετ·──

    Until it rushed down like a thunderbolt, when
    it arrived[1]   ....   *page* 104 *line* 33

313. παῖδες τεκόντων

    And children [around] the parents, who begat
    them[2]   105   16

321. [Although H. has in the text ὡς ἀλήμονες, 'like
    vagrants ;' yet in the Notes he prefers ὡς δ'
    ἀδείμονες, ' like persons without fear,' con-
    fessing, however, that he has never met with
    that word elsewhere ; and thus, too, after
    remarking that Schütz had correctly under-
    stood ὡς δυσδαίμονες in the sense of ' unfor-
    tunate beings, who have nothing worth
    guarding '—he has given up his previous ὡς
    δὲ δαίμονες, adopted by Dindorf.]   105   25

326,7. ἔρως δὲ μή τις πρότερον ἐμπίπτῃ στρατῷ
    ποθεῖν

    And let no desire fall previously upon the army
    to desire[3]   105   29

333. τοιαῦτα . . . . . κλύεις.
    Such thou dost hear.[4]   106   2

336. ──────── εὐφρόνως λέγεις.
    Thou speakest with good thoughts.[5]   106   6

349. τείνοντα πάλαι τόξον──
    By bending of old his bow──[6]   106   16

354. ἔπραξαν, ὡς ἔκρανεν.
    They have done, as he has accomplished.[7]   106   19

---

[1] So H. in lieu of εἶτ' ἔσκηψεν, εἶτ' ἀφίκετο. But as the flame had
been rushing like a thunderbolt all along, it would hardly be described as
doing so now for the first time.

[2] H. alters γερόντων into τεκόντων, and refers to a fragment of
Sophocles, in Etymol. M. p. 803, 5, Προσῆλθε μητρὶ καὶ φυταλμίῳ
πατρί.

[3] H. retains ποθεῖν, adopted by Victorius from MS. Flor. in lieu of
πορθεῖν in two other MSS.

[4] H. adopts Dobree's κλύεις, found subsequently in a MS., for κλύοις.

[5] H. retains εὐφρόνως in lieu of ἐμφόνως, suggested by Stanley, whom
Dindorf has followed.

[6] H. retains τείνοντα, in lieu of τείναντα, suggested by Auratus, and
adopted by Dindorf.

[7] H. reads ἔπραξαν for ἔπραξεν──

358–363.] πέφανται δ' ἐκγόνοις
    ἀτολμήτως Ἄρη,
    πνεόντων μεῖζον ἢ δικαίως,
    φλεόντων δωμάτων ὑπέρφευ,
    ὅπερ τὸ βέλτιστον· ἔστω δ' ἀπήμ-
    αντον.

    It has appeared to the descendants of those
      breathing intolerably a greater spirit of Mars,
      than is just, while honors are puffed up very
      much [with wealth]; which thing is indeed
      the best ; but let it be from crime.[1]   *page* 106 *line* 22

363,4. ——ὥστε κἀπαρκεῖν
    εὖ πραπίδων λαχόντα.
    So that a person having obtained by lot good
      sense may be sufficient.[2]   107   3

369,70. βιᾶται δ' ἁ τάλαινα πειθὼ,
    προβουλόπαις ἄφερτος ἄτας.
    Bold persuasion, the forecounselling and in-
      tolerable child of crime, forces [a person
      on].[3]   107   6

---

[1] So H. renders his present text, which differs from what he had
suggested at the end of Humboldt's German version. The Greek is
πέφανται δ' ἐκγόνοις ἀτολμήτως—ὅπερ, in other respects like the
common text. But as he refers πέφανται to the vengeance of Jupiter,
of which nothing had been said in the previous paragraph; and as he
translates ἀτολμήτως, 'intolerably,' a meaning which that word never
bears, and as he renders φλεόντων δωμάτων, 'affluente opibus domo,'
where there is nothing in the Greek to answer to 'opibus,' to which
ὅπερ in the next sentence is to be referred ; and lastly, as he translates
ἀπήμαντον, 'sine crimine,' not as it means elsewhere, 'sine noxa,' it
cannot be said that he has thrown any new light on this obscure passage ;
especially as he has not shewn why there should be any allusion to the
children of persons of haughty bearing and puffed up with wealth,
instead of those, who denied that the gods take any care of the impious
acts of mortals.
[2] Such, I presume, is the intended version of the words of the text,
although H. has separated ὥστε κἀπαρκεῖν by a comma from λαχόντα.
[3] So H. renders a passage, which he says has been misunderstood by
many. But many will perhaps say, that they cannot even now under-
stand it a bit better than they did before.

E

Line in Greek Text.		Reference to Bohn's Edit.

372,3. —————————οὐκ ἐκρύφθη,
πρέπει δὲ φῶς αἰνολαμπὲς, σίνος

Mischief is not concealed, but is conspicuous,
a sadly-shining light.[1] .... *page* 107 *line* 8

375. μελαμπαγὴς πέλε·
δικαιωθείς·

Is black, when tested for its value.[2] 107   9

394,5. πάρεστι σιγὰς ἀτίμους ἀλοιδόρους
αἴσχιστ᾽ ἀφειμένων ἰδεῖν.

One may see silence without honour, without
abuse from those, who have been deserted
most basely.[3] 107   23

398,9. εὐμόρφων δὲ κολοσσῶν
ἔχθεται χάρις ἀνδρί

The beauty of well-formed columns is hated by
the husband.[4] 108   3

404–6. μάταν γὰρ, εὖτ᾽ ἂν ἐσθλά τις δοκῶν ὁρᾶν,
παραλλαγαῖσι διὰ χερῶν
βέβακεν ὄψις οὐ μεθύστερον—

For when a person fancies he sees pleasant
things, vainly does the image depart by
slipping through his hands, not afterwards
to return.[5] 108   5

---

[1] So H. translates literally the text. But he does not state, what he
might have done, that as by ' mischief' is meant the acts of Paris ; and as
Paris stole Helen away, the poet probably wrote, φῶρ, αἰνολαμπὲς σίνος.

[2] So H. renders literally the text ; where it is strange he did not adopt
Blomfield's certain correction, χρυσοῦ for χαλκοῦ.

[3] So H. translates the present text, different from what he had sug-
gested in his book on Metres, p. 432, and in his Notes to Humboldt's
German translation ; and he says that Orelli on Isocrat. p. 370, and
Tafel in Programm. Tubing, 1828, have vainly elicited new readings from
σιγᾶς ἄτιμος ἀλοίδορος ἄδιστος ἀφεμένων.

[4] By κολοσσῶν, H. understands the pillars of the house, and even the
statues, but not of Helen. But why Menelaus should loathe any statues,
except those that brought to his recollection his wife, who had eloped
with Paris, H. has not explained.

[5] Such is the version given by H., who says that μάταν is to be united
to βέβακεν ; not aware that by such an union the very opposite idea to
what he intended, would be conveyed ; unless μάταν be taken in the
sense of μάταιον, which it never is, nor could be.

407. πτερούσσ᾽ ὀπαδούσ᾽ ὕπνου κελεύθοις.¹
    With wings attending on the paths of
    sleep.¹   ....   *page* 108 *line* 8

408,9. τὰ μὲν, κατ᾽ οἴκους ἐφ᾽ ἑστίας ἄχη·
    τὰ δ᾽ ἐστὶ καὶ τῶνδ᾽ ὑπερβατώτερα.
    Some pains are in the house by the hearth;
    some too go even beyond these.²   108   9

411. [Although H. prefers τλησικάρδιος, yet he con-
    fesses that τηξικάρδιος (suggested by Auratus,
    and confirmed by the gl. in MS. Farn. τὴν
    καρδίαν τήκουσα) would be better suited to
    the sense. But as ταλαίφρων, he adds, fre-
    quently means 'wretched,' so πένθεια, 'a
    sorrowing,' might be called τλησικάρδιος,
    which is a synonyme for ταλαίφρων.]   108   12

437. [Of two interpretations, suggested by H., the
    following is preferred. 'The angry talk of
    the people pays the debt of a curse brought
    to an end by the people.']   109   7

448. [H. on retaining ὅσσοις remarks, that the poet
    has added that word to shew that he is
    speaking of persons deprived of eyesight
    and of life. But how ὅσσοις can be go-
    verned by βάλλεται he has not shown;
    and still less what the loss of eyesight
    has to do in the case of persons, who are
    exposed to danger from being spoken of too
    highly.]   109   15

456,7. ————εἰ δ᾽ ἐτήτυμος
    τίς οἶδεν, εἴ τι θεῖον ἐστι μὴ ψύθος.
    But whether true, who knows? unless it be
    some falsehood from a god.³   109   20

---

¹ In lieu of πτεροῖς ὀπαδοῖς, which H. confesses may be explained, he
has given πτερούσσ᾽ ὀπαδούσ᾽. But nothing seems to be gained by the
change.
² H. adopts Halm's punctuation: Τὰ μὲν . . . ἄχη· Τὰ δ᾽ ἐστι—
³ H. adopts ἐτήτυμος from Auratus, and reads from his own con-
jecture, εἴ τι for ἤ τοι.

464,5. πιθανὸς ἄγαν ὁ θῆλυς ὅρος ἐπινέμεται
    ταχύπορος.
    The female decree very credulous ranges with
    a quick movement.[1]   ....   *page* 109 *line* 24

466. γυναικογήρυτον.........κλέος
    A renown bruited by women.[2]   109   25

467. [H. continues these senarians to the Chorus,
    as Scaliger was the first to point out. But
    such a long speech is never put into the
    mouth of the Choregus. Moreover a line
    has been evidently lost here, which it
    would be easy to supply, spoken by Clytem-
    nestra.]

470,1. ————————εἶτ᾽ ὀνειράτων δίκην
    τερπνὸν τόδ᾽ ἐλθὸν φῶς—
    Or this light coming after the manner of
    dreams to delight—[3]   110   3

474. ὡς οὔτ᾽ ἄναυδος οὔτε του δαίων φλόγα—
    That neither without a voice, nor lighting a
    flame by anything[4]   110   7

489. ————παρὰ Σκάμανδρον ἦσθ᾽—
    By Scamander didst thou come[5]   110   23

490. νῦν δ᾽ αὖτε σωτὴρ ἴσθι καὶ παιώνιος
    But now in turn know thyself a saviour and a
    healer.[6]   110   24

---

[1] So H. renders ὅρος, which he refers to the decree, issued by Clytem-
nestra, to make sacrifices in the city for the fall of Troy. But as ὅρος
never has such a meaning elsewhere, the true interpretation of the pas-
sage, if sound, and its correction, if not, is still to be discovered.

[2] H. adopts, as Klausen had done, γυναικογήρυτον, furnished by two
MSS. in lieu of γυναικοκήρυκτον.

[3] So H. renders τερπνὸν—

[5] H. reads οὔτε του for οὔτε σοὶ—

[4] In lieu of ἦλθες H. reads ᾖσθ᾽, not ᾔσθ᾽, as found in Marg. Ask.,
and refers to Elmsley in the Classical Journal No. 17, p. 51.

[6] H. adopts καὶ παιώνιος, as suggested first by Ashbridge, a friend of
Dobree, not by Dobree himself, to whom H. attributes the correction;
which he remarks, is almost confirmed by καὶ παγώνιος in MS. Flor.
But as ἴσθι would require ὤν, it is evident that we must read ὤν τε in
lieu of αὖτε—

503. [Although H. has retained in the text τοῦ
δικηφόρου, yet in the Notes he prefers τῇ
δικηφόρῳ.]   ....   *page* 111 *line* 2

505. [Here, too, H. retains a verse in the text, which
Salzmann proposed to omit, as an interpo-
lation from Pers. 813; and so would Herm.
have done, had he not been unwilling to
desert the authority of MSS.; as if in the
case of corrections the authority of MSS. is
not always deserted.]   111   3

514. [As Porson had obelized αὐτόχθονον, for he
knew, what some others do not, that the
compounds of χθὼν retain the terminations
of the simple noun in the oblique cases, H.
refers to Lobeck in Paralipom. p. 202; where
nothing however is to be found to gainsay
the notion of the English scholar; who pro-
bably meant to read, as I corrected in the
Church of England Quarterly Review, Vol. 7,
p. 97 :

Αὐτὸν, χθόν᾽, ἅμα πατρῷον ἐθίρισεν δόμον,
Himself and land and father's house de-
stroyed;

for three persons or things are thus con-
stantly united, as I proved there abun-
dantly; and to the passages already quoted,
I should have added Plato, Legg. iv.
p. 716. B. ἑαυτόν τε καὶ οἶκον καὶ πόλιν ἄρδην
ἀνάστατον ἐποίησε. Ovid, 'Te patriamque
domumque Perdat;' who doubtless remem-
bered Πατρί τε σῷ μέγα πῆμα πόληΐ τε παντί
τε δήμῳ, applied to Paris in Ιλ. Γ. 50, and
similar expressions in Ιλ. Ζ. 276. Ἄστυ τε
καὶ Τρώων ἀλόχους καὶ νήπια τέκνα: and 283,
Τρωσί τε καὶ Πριάμῳ μεγαλήτορι τοῖό τε παισίν;
448, ὅτ᾽ ἄν ποτ᾽ ὀλώλῃ Ἴλιος ἱρή Καὶ Πρίαμος
καὶ λαὸς ἐϋμμελίω Πριάμοιο.]   111   11

515. [As the word ἁμάρτιον is not elsewhere found
in correct Greek, H. has edited θἀμαρτία,
which, he says, is the contracted dual for
τὼ ἁμαρτία, to be referred to ἁρπαγὴν and
κλοπήν.   111   13

517. [To avoid the lengthening of the penultima in
τεθνᾶναι, which never takes place in correct
Greek, H. would read : .... *page* 111 *line* 15

Χαίρω τε τεθνάναι δ᾽ οὐκ ἔτ᾽ ἀντερῶ θεοῖς,

or, what he deemed preferable :

Χαίρω· θεοῖσι τεθνάναι δ᾽ οὐκ ἀντερῶ

523. πόθεν τὸ δύσφρον τοῦτ᾽ ἐπῆν στίγος φρενῶν ;
From whence has arisen this ill-feeling of hate
in [your] mind ?[1] 111 25

534. σπαρνὰς παρήξεις
Râre arrivals—[2] 118 8

534,5. ——————————τί δ᾽ οὐ
στένοντες, οὐ κλαίοντες, ἤματος μέρος ;
In what part of the day were we not groaning
[and] weeping ?[3] 112 9

538. ——————————γῆς λειμωνίας
Of the meadowy land [4] 122 13

539,40. ——————————ἔμπεδον σίνος
ἐσθημάτων τιθέντες ἔνθηρον τρίχα.
Causing the hair [of men] with wild animals in
it [to be] a firm destruction of garments.[5] 112 14

546,7. παροίχεται δὲ τοῖσι μὲν τεθνηκόσιν
τὸ μήποτ᾽ αὖθις μηδ᾽ ἀναστῆναι μέλειν.
And it has passed by for the dead [to complain]

---

[1] H. after Emper has converted στρατῷ into φρενῶν—a conversion too
violent to be admitted for a moment.

[2] So H. understands with Schütz παρήξεις. But there is not, and there
could not be, such a word as πάρηξις. For all words ending in —ξις, are
derived from the 2d pers. sing. of the perf. pass. Now as ἥκω has no
perf. pass., there could ! e no such derivative as ἧξις. H. refers indeed to
ἧξις, furnished by Antiatticist. Bekker. p. 99, 14, in Eurip. Tro. 396.
But the grammarian had evidently a faulty MS. or else he supposed that
ἡ ἷξις could be contracted in ἧξις.

[3] H. adopts Stanley's οὐ κλαίοντες in lieu of οὐ λαχόντες—

[4] H. adopts with Blomf. Schütz's λειμωνίας.

[5] Such is the literal version of the text of H., who unites τιθέντες
with ὄρόσοι, because the poet, he says, was thinking of ὄμβροι. But
though ὄμβροι (showers) fall from the sky, they do not, like dew, rise
from the earth. He applies likewise τρίχα to the hair of the troops,
referring to Soph. Aj. 1207, where the Chorus speak of their lying with
their hair wet with dew near the tent of their leader.

and, even if it were conceded, to wish to rise
again.[1] .... *page* 112 *line* 19

555,6,7. Τροίαν ἑλόντες δήποτ' Ἀργείων στόλος
θεοῖς λάφυρα ταῦτα τοῖς καθ' Ἑλλάδα
δόμοις ἐπασσάλευσαν ἀρχαῖον γάνος.

The expedition of the Argives has, after taking
at one time Troy, nailed up these spoils to the
gods, who are in Greece, in their temples a
long-lasting honour.[2] 112 27

558,9. τοιαῦτα χρὴ κλύοντας εὐλογεῖν πόλιν
καὶ τοὺς στρατηγούς—

Such things it behoves a city on hearing to
glorify both the leaders.[3] 112 29

563,4. δόμοις δὲ ταῦτα καὶ Κλυταιμνήστρᾳ μέλειν
εἰκὸς μάλιστα, σὺν δὲ πλουτίζειν ἐμέ.

Of these things it is most reasonable for houses
and Clytemnestra to have a care, and to
enrich me with them.[4] 112 34

---

[1] So H. would fill out the sense of the passage, which, from its bre-
vity, he says, is rather obscure. But had Æschylus meant so to express
himself, he would probably have written something to this effect:

Παροίχεται δὲ τοῖσι μὲν τεθνηκόσιν
Τὸ μήποτ', εἰ θεοὶ δοῖεν, ἀναστῆναι θέλειν.

in English,

From the dead has pass'd by e'en the wish to rise
Again, should so gods grant.

instead of Τὸ μήποτ' αὖθις μηδ' ἀναστῆναι μέλειν.

[2] Such is the literal and scarcely intelligible version of the text of H.,
who takes both here and on Soph. Œd. C. 1632, ἀρχαῖον in the sense
'long-lasting,' a meaning that word never bears, nor could bear.

[3] So H. unites κλύοντας with πόλιν, by a violation of syntax, in
which, he says, the poet was permitted to indulge, when he put words
into the mouth of a person in humble life; and hence too he asserts
that, instead of τὸν Δία, the periphrasis καὶ χάρις τιμήσεται Διὸς τάδ'
ἐκπράξασα has been made use of.

[4] These utterly unintelligible words H. thus attempts to explain. 'It
becomes Clytemnestra to examine most accurately each of these matters,
and at the same time to enrich me with them,' i. e. 'to suffer me to be a
partaker in the narration.' But as the Chorus had heard already the
speech of the Herald, there could be no reason for their bidding Cly-
temnestra to examine into the matters brought before her; and still less,
to communicate the result of her researches; for they were quite as
competent as she was, to draw a correct conclusion from the narrative.

571. [Although H. has altered nothing in the text,
yet in the Notes he still adheres to the
opinion promulgated many years ago, and to
be found in Opuscul. II. p. 84, that after
ἐφαινόμην has dropt out a verse, preserved
by the author of Χριστὸς Πάσχων, v. 75,

　　Πεισθεῖσα τῷ φέροντι θέσκελον φάτιν.

For though it is true, as remarked by Blom-
field, that θέσκελος is not to be found at
present in dramatic Greek, yet, says H., as
it is in the Homeric poems, it might have
been adopted by Æschylus, a lover of anti-
quated words, and taken in its sense of
something 'wonderful,' or 'incredible.' *page* 113 *line* 10

575. [H. remarks that the author of Χριστ. Πασχ.
seems in lieu of κοιμῶντες to have found
φέροντες; for his verse is,

　　Θυηφάγον φέρουσά τ᾽ εὐωδῆ φλόγα,

but that, unless something has been lost, he
should prefer κοιῶντες, referring to Hesych.
in Κοιᾶται, Κοιώσατο, derived from Κοίης,
explained by ἱερεὺς Καβείρων, ὁ καθαίρων
φόνον· οἱ δὲ κόης: of which another form is
Κοιόλης. But as he has failed to produce
a single passage, where κοιᾶν is found in
the active, the alteration may be dismissed
as untenable, and κινοῦντες substituted in
the place of κοιμῶντες; which it is strange
that neither he, nor Casaubon, who had sug-
gested καίοντες, should have stumbled upon.] 213　　15

578,9. ὅπως . . . .
　　σπεύσω . . . . . . δέξασθαι—
But [let me see] that I may hasten to receive[1] 113　　17

579–582. ――――――――τί γὰρ
　　γυναικὶ τουτου φέγγος ἥδιον δρακεῖν,
　　ἀπὸ στρατείας ἄνδρα σώσαντος θεοῦ,
　　πύλας ἀνοῖξαι . . .
For what daylight is more agreeable for a wife
to behold than this, when after a deity has

---

[1] H. unites ὅπως σπεύσω δέξασθαι, referring for the ellipse before
ὅπως to Porson on Hec. 398. But the doctrine there promulgated has
been long since disproved by competent critics.

preserved her husband from an expedition,
to open the gate—[1]   ....   *page* 113 *line* 19

584. [On the words ἐνδόμοις εὖροι, where Schütz
suggested ἔνδον εὑρήσει, H. says that Matthiæ
in Miscell. Philolog. II. p. 54, has correctly
remarked that the optative is required by
the 'oratio obliqua.' By why the 'oratio
obliqua' should require words perfectly
unintelligible, we are not informed.]   113   2

589,90. οὐκ οἶδα τέρψιν οὐδ' ἐπίψογον φάτιν
ἄλλου πρὸς ἀνδρὸς μᾶλλον ἢ χαλκοῦ βαφάς.
I have not known a pleasure nor the voice of
blame from another man more than the
staining of copper.[2]   113   27

591,2. [This distich, commonly attributed to the
Herald, is assigned by H. to Clytemnestra.] 114   1

593,4. αὕτη μὲν οὕτως εἶπε μανθάνοντι σοὶ
τοροῖσιν ἑρμηνεῦσιν εὐπρεπῶς λόγον.
She has spoken thus a speech in a specious
manner to you learning from clear inter-
preters.[4]   114   5

596,7. εἰ νόστιμός τε . . . .
ἥξει σὺν ὑμῖν—
Whether will he come both returning with
you[3]   114   6

---

[1] Such is the literal version of the text of H., which I confess I cannot
understand.

[2] H. applies χαλκοῦ βαφᾶς to the staining of steel by blood. But even
if all mention of blood could be omitted here, still H. should have shewn
how this comparison is suited to the case of Clytemnestra, and what in
fact she meant to say.

[3] So H. by taking εἰ in the sense of 'whether,' and reading τε for γε,
as Paley (whose name however is not mentioned) had already edited.

[4] So H., who says that the Chorus are speaking ironically. But on a
person, who knew nothing of the real facts, the irony would be lost.
What the sense evidently requires is something to this effect :—

Well has she told a tale to thee—thus much
Learn thou—but strangely before those, who could
Act truly as interpreters

In Greek,—

Αὕτη μὲν εὖ σοί γ' εἶπε—μάνθαν' οὖν τόσον—
Τοροῖσι δ' ἑρμηνεῦσιν ἐκτρόπως λόγον—

598,9. οὐκ ἔσθ᾽ ὅπως λέξαιμι τὰ ψευδῆ καλὰ
ἐς τὸν πολὺν φίλοισι καρποῦσθαι χρόνον.

It is not for me to tell falsehoods as good things,
in order that friends may be gratified for a
long time.[1]   ....   *page* 114 *line* 8

615. ————————χωρὶς ἡ τιμὴ θεῶν
The reward is apart from the gods.[2]   115   2

618. πόλει μὲν ἕλκος ἐν τὸ δήμιον τυχεῖν—
There is one sore to the state, namely, that the
masses meet with it[3]   115   4

622. [Although H. retains in the text Schütz's σε-
σαγμένον for σεσαγμένων, yet in the Notes
he doubts whether σεσαγμένῳ ought not to
be preferred.]

625. ————————Ἀχαιοῖς οὐκ ἀμήνιτον θεῶν—
Not without anger from the gods towards the
Achæans.[4]   115   12

631. [Although H. has altered nothing in the text,
yet in the Notes he would unite Ἐν νυκτὶ
with the sentence preceding.]

635. ————————ποιμένος κακοστρόβου.
The shepherd being with an evil whirlwind.[5]   115   19

---

[1] So H. renders this passage. But in the first place οὐκ ἔσθ᾽ ὅπως
λέξαιμι would not be correct Greek without ἄν, as I have shewn on
Prom. 299; nor secondly, could τὸν πολὺν χρόνον mean ' a long
time;' for then the article would be omitted; nor lastly, could καρποῦσθαι
be found here without ὥστε to govern it.

[2] So H. renders χωρὶς ἡ τιμὴ θεῶν, which means, he says, that
' præmium accipit malorum in re læta nuncius tale, cui non favent dii ;'
words which I have left in their original Latin, because I do not know
what sense they were intended to convey.

[3] So H. renders this passage, but without shewing how it bears upon
what either precedes or follows.

[4] So H. reads, as first suggested by Blomf., and subsequently by Dobree,
and afterwards by Paley, in lieu of Ἀχαιῶν.... ...θεοῖς—

[5] So H. in lieu of ποιμένος κακοῦ στρόβω, referring ποιμένος to the
storm. But since amongst the ancients the shepherds led their flocks,
instead of following them, as they do at present, a storm, that drives
vessels before it, and does not go before them, could not be called a
shepherd.

Line in Greek Text.		Reference to Bohn's Edit.

640. ———————ἢ 'ξηρήσατο
    Or took us away—[1]   ....   *page* 115 *line* 23

642. [Although H. has retained ναῦν θέλουσ' in the
    text, yet in the Notes he prefers ναυστολοῦσ',
    the conjecture of Casaubon.]   115   24

643. ὡς μήτ' ἐν ὅρμῳ κύματος ζάλην ἔχειν,
    μήτ' ἐξοκεῖλαι πρὸς κραταίλεων χθόνα.
    So that the ship may neither in port meet
    with the swell of the wave (so as to prevent
    a landing and to cause it to be carried back
    to sea), nor be struck against the hard and
    stony ground.[2]   115   24

651. ἡμεῖς δ' ἐκείνους ταῦτ' ἔχειν δοξάζομεν.
    We think they have this fate.[3]   115   31

655. χλωρόν τε καὶ βλέποντα
    In vigour and alive[4]   116   3

659. [Although H. retains ὠνόμαζεν in the text,
    which he renders ' he began to name,' yet in
    the Notes he prefers ὠνόμαξεν—]   116   8

667. [H. retains ἀβροτίμων in the text, although he
    confesses in the Notes that ἀβροπήνων, the
    conjecture of Salmasius, is very appro-
    priate.]   116   13

---

[1] H. reads ἐξηρήσατο instead of ἐξῃτήσατο, and refers to Aristoph. Thesm. 760: Τίς τὴν ἀγαπητὴν παῖδα σοῦ 'ξηρήσατο. But as ἐξῃρήσατο is not a Greek word, as shewn by Lobeck on Phrynichus, p. 718, we must reject equally the alterations suggested here by Herm. and by Lobeck and Fritzsche in Aristophanes, who evidently wrote ᾿Εξηγρεύσατο—i.e. 'has made a capture of '—

[2] So H. interprets the text. But as there is nothing in the Greek to answer to the words between the lunes, we must adopt Bothe's Ὡς μήτ' ἄνορμον—in lieu of Ὡς μήτ' ἐν ὅρμῳ.—For thus there will be a proper distinction between the open sea without a port, and a rock-girt coast.

[3] H. retains ταῦτ', in lieu of ταῦτ' correctly suggested by Stanley.

[4] H. adopts the gl. in Hesych. Χλωρόν τε καὶ βλέποντα, ἀντὶ τοῦ ζῶντα, which Toup wished to refer to this passage. But as Menelaus was no longer χλωρὸς, a word applicable only to youth, H. has translated it ' in health,' or ' in vigour ;' but was of course unable to produce a single passage to support that novel meaning.

671,2. κατ' ἴχνος πλάταν ἄφαντον
     κελσάντων—

    In the track of those, who brought their
      unseen barks—[1]   ....   *page* 116 *line* 15

681. [Although H. retains τίοντας in the text, yet
    in the Notes he thinks Æschylus wrote
    τίνοντας: for τίειν means 'to honour;' but
    τίνειν 'to pay the debt of punishment:'
    while he renders ἐκφάτως, 'to be spoken ot
    immeasurably.']   116   20

682. [Here too H. has not altered the text;
    but in the Notes he would read οἷς τότ'
    ἐπέρρεπεν γαμβροῖσιν ἀείδειν, 'upon whom it
    then fell, as cousins, to sing the bridal
    song.']   116   21

685. [In lieu of γεραιὰ retained in the text, H.
    in the Notes prefers γεραιοῦ suggested by
    Auratus; although Stanley had compared
    'regnum Priami vetus,' in Horace].   116   22

686,7,8. ————————κικλήσκου-
    σα Πάριν τὸν αἰνόλεκτρον,
    παμπορθῆ, πολύθρηνον αἰ-
    ῶνα—

    Calling Paris the ill-wedded, the all-destroyer,
      the much lamenting age—[2]   116   15

689,90. ————φίλον πολιτᾶν
    μέλεον αἷμ' ἀνατλᾶσα.

    Having endured the dear and wretched blood
      ot citizens.[3]   116   24

---

[1] H. adopts Wellauer's notion that κελσάντων is to be referred to Paris
and Helen. But in that case κυναγοὶ would want its verb, unless it be
said that ἔπλευσαν is to be got out of ἔπλευσεν.

[2] H. has adopted what he considered the true correction of Seidler.
But how Paris could be called πολύθρηνος αἰὼν neither Seidler nor
Hermann have shewn, nor can I discover. Perhaps, however, it will be
said that πολύθρηνον αἰῶνα means, 'through a much-lamenting period
of time,' with the ellipse of διὰ; an ellipse, that could hardly be admitted
here, where so many accusatives are found in juxta-position.

[3] Such is the literal version of the text of H., who has omitted ἀμφὶ
before πολιτᾶν, on the authority of the Scholiast; while he says that
the meaning ot the passage, as altered, has been given in Humboldt's
German translation; which, as appears from Wellauer's Latin version of

Line in
Greek Text.

Reference to
Bohn's Edit.

704. μηλοφόνοισιν ἄγαισιν
    In the cattle-killing sacrifices—[1] ....   *page* 117 *line* 8

716. παρακλίνασ’
    Declining on one side[2]   117   15

736,7. ——ἔστ’ ἂν ἐπὶ τὸ κύριον μόλῃ
    νεᾷ ῥαφᾷ
    Until it arrives at a decisive [day] with a new
    suture[3]   117   29

738,9. δαίμονα τὰν ἄμαχον, ἀπόλεμον, ἀνίερον
    θράσος—
    A deity that is not to be fought with, not to be
    warred against, unholy Daring—[4]   118   1

746. [H., who once suggested προσέβαλε in lieu of
    προσέβα τοῦ, has edited προσέμολε, ‘is gone
    to,’ as being more simple and forcible.]   118   5

748. [On the words πᾶν ἔπι τέρμα νωμᾷ, H. has writ-
    ten a note which I must leave for others to
    understand; I cannot.]

751. [Although H. retains σεβίζω in the text, yet
    in Notes he prefers σεβίξω, ‘shall I honour,’
    found in MS. Flor.]   118   10

---

it,’ is ‘complaining on account of the loss of life and blood of the citi-
zens.’ But how ἀνατλᾶσα could be rendered ‘ complaining,’ Wellauer
could not discover, nor can I.

[1] So H. renders his newly-coined word ἄγη, which he distinguishes
from ἄγη, ‘a thing of wonder.’

[2] So H. renders παρακλίνασα, and explains it by ‘departing from the
former road.’ But what was the former road, from which Helen had
departed, he has not, nor probably could have, told.

[3] Such is the literal version of the text of H., who has substituted,
τότ’, ἔστ’ ἂν ἐπὶ τὸ κύριον μόλῃ νεᾷ ῥαφᾷ in the place of τόθ’ ὅταν τὸ
κύριον μόλῃ νεαρὰ φάους. And he has thus rejected νέον φύει σκότον,
what he first suggested, and νεορραφῆ σκότον, communicated to Seidler,
and νεαροφυῆ σκότον to Humboldt.

[4] H. omits κότον, which he says is a gl. for δαίμονα τὰν ἄμαχον,
and reads τὰν for τὸν, asserting that as θράσος Ἄτας is the same as
θρασεῖαν Ἄταν, the feminine εἰδομέναν may agree with the neuter
θράσος. But this doctrine appears to me totally at variance with correct
Greek.

760. [After this verse, H. has marked the supposed
loss of a paræmiac—Δυσαρεσκόμενοι γελά-
σαντι, ' displeased with a person laughing;'
where δυσαρεσκόμενοι he conceives has been
preserved by Hesychius, although he is
aware that such a compound would be an
anomaly in correct Greek.]   ....   *page* 118 *line* 17

766. ————————οὐκ ἐπικεύσω
I will not conceal—[1]   118   21

769,70. θάρσος ἑκούσιον
ἀνδράσι θνήσκουσι κομίζων.
In carrying [to Troy] a willing boldness to men
willing to die.[2]   118   23

772. [As I cannot understand the Latin note of H.,
I will give it in its original form, where
he is explaining the words, εὔφρων πόνος
εὖ τελέσασιν.—Est πόνος εὔφρων ' acceptus :'
εὖ τελέσασιν autem est : ' per eos, qui per-
fecerunt.']   118   24

775. [H. has marked the supposed loss of a mono-
meter, which he thinks might have been—
Σοῦ ἀφεστῶτος, ' when you where absent—] 119   3

784,5. ————————————τῷ δ᾽ ἐναντίῳ κύτει
ἐλπὶς προσῄει χρείος οὐ πληρουμένῳ
And to the opposite urn not filled came
indigent Hope—[3]   119   9

---

[1] H. omits γὰρ before ἐπικεύσω. But it would have been much
better to read οὐ γάρ σέ τι κεύσω : where σε is due to Musgrave ; while
κεύσω would have its two accusatives, as usual.

[2] So H. renders his own text—θάρσος ἑκούσιον ἀνδράσι θνήσκουσι
κομίζων, where θάρσος ἑκούσιον is due to MS. Farn. But why he
should have introduced the words ' to Troy,' for which there is nothing
in the Greek, he does not say.

[3] H. reads προσῄει χρείος in lieu of προσῄει χειρὸς—Now, though
χρείος is a word found once in Æschylus in the sense of ' indigent,' yet
here it would be perfectly unintelligible, unless it were told, of what
thing Expectation was in want. Moreover, although both ἥκειν and
ἔρχεσθαι are united to the dative of a person, yet προσιέναι could not be
so united to the dative of a thing. Of this fact no critic seems to have
been aware ; and hence, while Paley has properly admitted χεῖλος, the

Line in Greek Text. | Reference to Bohn's Edit.

786. Ἄτης θυηλαὶ ζῶσ

The sacrifices of Calamity are alive—[1]   *page* 119 *line* 11

788,9. ————————πάγας ὑπερκότους
ἐφραξάμεσθα
And we have placed around ourselves the
stake-nets of great anger.[2]   119   15

800. ————————ἄνευ φθόνων . . . .
Without envy[3]   119   43

802. [Although H. retains νόσον in the text, yet in
the Notes he prefers νόσου, the conjecture of
Auratus, so that ἄχθος νόσου may be united,
and ἰὸν be understood after τῷ πεπαμένῳ—] 119   24

817. πειρασόμεσθα πήματος τρέψαι νόσον.
We will endeavour to turn [aside] the disorder
of an evil.[4]   120   11

845. [H. has edited πιστωμάτων for πιστευμάτων,
which, he says, is scarcely to be found else-

---

poetical and indisputable correction of Casaubon, neither he, nor any one
else, has seen that Æshylus wrote—

————————τῷ δ' ἐναντίῳ κύτει
Ἐλπὶς προσῖζ' ἐς χεῖλος οὐ πληρουμένῳ.

But on the opposite urn, that to its brim
Was never fill'd, did Expectation sit.'

[1] H. reads θυηλαὶ for θύελλαι, and refers to Soph. El. 1421. φοινία δὲ
χεὶρ στάζει θυηλῆς Ἄρεος.

[2] H. reads ἐφραξάμεσθα, after Paley, whose name however is not
mentioned, in lieu of ἐπραξάμεσθα. But neither of those scholars seem
to have perceived, that if the Greeks placed stake-nets around them-
selves, they would rather be caught themselves than catch their enemies.
The real difficulty of the passage lies in ἐπείπερ καὶ, and ὑπερκότους,
which it would not require much talent to overcome.

[3] In lieu of φθόνου H. has adopted φθόνων found in MS. Flor., and
confirmed it by ἄνευ φθόνων, in Plato, Legg. VII. p. 801. E.

[4] H. retains πήματος τρέψαι νόσον, against πῆμ' ἀποστρέψαι νόσον,
as suggested by Porson, and adopted by nearly all subsequent critics;
not one of whom has seen that the dramatist evidently wrote,

Πειρασόμεσθ' ἄκεσμ' ἐπιστρέψαι νόσον
'Gainst the disorder we will try to turn
A remedy.

For the idea of a remedy could not be omitted here.

---

[1] So H. in the Notes, where he prefers Τοιάδε μέν τις—to Τοιάδε μέντοι.

[2] H. reads βουστάθμων for τῶν σταθμῶν, where he has properly objected to the article. But while Clytemnestra is seemingly speaking of Agamemnon, she is really thinking of Ægisthus; hence there is an error in ἄνδρα τόνδε τῶν—which may be easily corrected, by reading Λέγοιμ' ἂν ἄνδρ' ἔτ' ὄντα σῶν σταθμῶν κύνα, 'I will call a man, still safe, a dog of a fold.' On the loss or corruption of σῶν 'safe,' see my Poppo's Prolegomena, p. 304.

[3] H. transposes the verses, as first suggested by Butler to his pupil Peile, and reads γαληνὸν for κάλλιστον; while γαληνὸν ἐκ χείματος is compared with ἐκ κυμάτων—γαλήν' ὁρῶ, in Eurip. Or. 279.

[4] So H. by changing δείσας ἂν into δείσασαν—But what he understood by the whole verse, he does not state.

[5] So H. ἦ οὐ καὶ σύ, in lieu of ᾖ καὶ σύ—Franz, too, has suggested ἦ οὐ—

Line in
Greek Text.

that are the treading of the foot in the place
of a slave.[1]   ....   *page* 123 *line* 19

913,16. καὶ τοῖσδέ μ᾽ ἐμβαίνονθ᾽ ἁλουργέσιν θεῶν
μή τις πρόσωθεν ὄμματος βάλοι φθόνος.
πολλὴ γὰρ αἰδὼς δωματοφθορεῖν ποσὶν
στείβοντα πλοῦτον

And may no envy from the eye of the gods
strike me at a distance while walking in
these purple-dyed dresses. For there is
much shame in me against destroying a
house by walking [upon] wealth—[2]   123   22

928. οἶκος δ᾽ ὑπάρχει τῶνδε σὺν θεοῖς, ἄναξ,
ἔχειν—

There is a house, which by the favor of the
gods, O king, has enough of these things—[3] 123   33

932. —————μηχανωμένη
To [me] planning—[4]   123   37

936. θάλπος μὲν ἐν χειμῶνι σημαίνεις μολόν—
You indicate heat coming in winter—[5]   124   2

946–8. οὐδ᾽ ἀποπτύσας . . . . .
. . . .
θάρσος εὐπιθὲς ἵζει.
Nor does a person rejecting sit a well-trusting
boldness—[6]   124   14

---

[1] Such is the literal and to myself the unintelligible version of the
words πρόδουλον ἔμβασιν ποδὸς, which H. attempts to explain, by
saying that shoes are called, as it were, 'the slaves of the foot.'

[2] H. adopts καὶ τοῖσδέ μ᾽, from MS. Flor., and retains μὴ........βάλοι,
as expressive of a wish; and he reads στείβοντα in lieu of φθείροντα,
which, he says, could hardly thus follow δωματοφθορεῖν, the conjecture
of Schütz for σωματοφθορεῖν.

[3] So H. understands the words of the text, which mean literally, ' A
house begins to have of these with the gods, O king.' But as Porson
was here quite in the dark, he suggested Οἴκοις—by which however
nothing is gained, unless we read ἅλις for ἄναξ—

[4] H. adopts Franz's μηχανωμένῃ for μηχανωμένης—But as both the
genitive and dative are equally without regimen, he should have preferred
Stanley's μηχανωμένη, to agree with εὐξάμην.

[5] In lieu of μολών, H. has μολὸν, as suggested by H. Voss in **Cur.**
Æschyl. p. 26, and Blomf.

[6] Such is the literal version of the text of H., who retains ἀποπτύσας,
and rejects ἀποπτύσαν, the conjecture of Casaubon, adopted by **Pauw,**

F

950–3. χρόνος δέ τοι
πρυμνησίων ξὺν ἐμβολαῖς
ψαμμίας ἀκάτας παρήβησεν
Time has passed by from its youth with the
throwing of the cables from the vessel on
the sea-sand[1] .... *page* 124 *line* 16

965–7. εὔχομαι δ' ἀπ'. ἐμᾶς τὸ πᾶν
ἐλπίδος ψύθη πεσεῖν
ἐς τὸ μὴ τελεσφόρον
But I pray that false things may fall altogether
far from my expectation to a non-consum-
mation[2] 124 24

968–70. μάλα γέ τοι τὸ πολέος γ' ὑγιίας
ἀκόρεστον τέρμα· νόσος γὰρ ἀεὶ
γείτων ὁμότοιχος ἐρείδει.
The limit of much health is very insatiable.
For disease, ever a neighbour at a wall hard
by, presses.[3] 124 26

979,80. πολλά τ' ἂν δόσις . . .
. . . . ὤλεσεν
And much giving would have destroyed[4] 125 7

Porson, and Blomf., because he says, they did not understand the change
of construction; where, as shewn by Wellauer, H. intended ἀποπτύσας
to be taken for a nominative absolute.

[1] Such is the literal version of the text of H., who has altered χρόνος
δ' ἐπεὶ into χρόνος δέ τοι, and ξυνεμβόλοις into ξὺν ἐμβολαῖς, and
has taken ἀκάτας as the genitive of ἀκάτη—a form never found, except
in a corrupt passage in the MS. Pal. Antholog. x. 9. 2; where, however,
ἀκάταν has been corrected into ἄκατον by Huschke and Jacobs. Ahrens,
too, has χρόνος δέ τοι........ξὺν ἐμβολαῖς, but without stating whether
the reading is his own or Hermann's.

[2] So H. by altering τοι into τὸ πᾶν—He should have suggested ποτ'
ἂν—for πεσεῖν without ἂν could not follow εὔχομαι in a future sense.

[3] So H. reads in lieu of μάλα γάρ τοι τᾶς πολλᾶς ὑγιείας, by insert-
ing ἀεὶ, the conjecture of Blomf., after νόσος γὰρ—as if πολέος could be
used in dramatic Greek for πολλᾶς, and ὑγιᾶς for ὑγιείας, and γε thus
repeated in the same sentence; and as if ἐρείδει could dispense with its
object. And yet how easy was it to restore Μάλα γάρ ἐστι δαψιλοῦς
ὑγιείας ἀχάριστον χάρμα· νόσος γὰρ γείτων ὁμότοιχον ἐρείδει; i. e.
' the joy of abundant health is very joyless; for disease presses close, a
neighbour upon a neighbour: where ἀχάριστον is due to Schütz, adopted
by Bothe. in ed. 2.

[4] So H. reads in lieu of πολλά τοι—

984,5. Ζεὺς δὲ τὸν ὀρθοδαῆ
 τῶν φθιμένων ἀνάγειν ἔπαυσεν.
And Zeus hath caused to cease him, who was
 skilled in bringing back the dead.[1] *page* 125 *line* 10

989,90. προφθάσασα καρδίαν
 γλῶσσα πάντ᾽ ἂν ἐξέχει.
[My] tongue, having anticipated [my] thoughts,
 would have poured out all.[2] 125 13

1005. ἔχεις παρ᾽ ἡμῶν οἱάπερ νομίζεται
You have from us what is according to
 custom.[3] 125 31

---

[1] So H. in lieu of

——————οὐδὲ τὸν ὀρθοδαῆ|
τῶν φθιμένων ἀνάγειν
Ζεὺς αὖτ᾽ ἔπαυσ᾽ ἐπ᾽ εὐλαβείᾳ

or, ἐπ᾽ ἀβλαβείᾳ γε, as read in MS. Farn.; and he thus rejects the
reading suggested to Humboldt, and adopted by Blomf., Wellauer, and
Boissonade; for they did not perceive, says he, what Canter was the first
to point out, that ἐπ᾽ ἀβλαβείᾳ had been interpolated from the Scholia;
and that τῶν φθιμένων does not depend upon τινα understood, as
Erfurdt fancied on Soph. Antig. 1056, but that τῶν φθιμένων ἀνάγειν
means ‘ to bring back from the dead,’ even without ἀπό.

[2] H. adopts Schütz's emendation καρδίαν γλῶσσα πάντ᾽ ἂν ἐξέχει,
in lieu of καρδία γλῶσσαν ἂν τάδ᾽ ἐξέχει.

[3] So H. retains with some other editors ἔχεις—For the meaning, says
he, is—You have what is expected from us;’ not— ‘ You have what may
be expected from us.’ But he forgot that as Cassandra had not entered
as yet upon the duties, nor shared the food, of a captive slave, the future
ἕξεις, suggested by Auratus, could not be dispensed with. Perhaps the
Poet wrote—

Εἰ δ᾽ οὖν ἀνάγκη τάσδ᾽ ἐπέρρεπεν τύχας,
Ἀρχαιοπλούτων δεσποτῶν πολλὴν χάριν
Ἕξεις, παρ᾽ ἡμῶν δ᾽ οἱάπερ νομίζεται:

‘ If then Necessity has on thee turned
 This fortune, thou from lords of ancient wealth
 Shalt find much favour, and from us whate'er
 Is due by law and custom.’

For thus in δεσποτῶν χάριν ἕξεις there is an allusion to the connexion
which Clytemnestra fancied had taken place, and would take place again,
between Agamemnon and Cassandra; while in ἕξεις παρ᾽ ἡμῶν οἱάπερ
νομίζεται, there is another allusion to the intended murder of her hus-

F 2

Line in Greek Text.		Reference to Bohn's Edit.

1007. ἐκτὸς δ᾽ ἂν οὖσα μορσίμων ἀγρευμάτων—
But being outside of the fatal toils—[1]   *page* 126 *line* 2

1014,15. οὔτοι θυραίαν τῇδ᾽ ἐμοὶ σχολὴ πάρα
τρίβειν—
There is no leisure for me to waste time
here at the door—[2]   126   10

1023. ἢ μαίνεταί τε . . . .
Surely she is both mad—[3]   126   21

1041. ἀπώλεσας γὰρ οὐ μόλις τὸ δεύτερον.
For thou hast destroyed me not a little a
second time.[4]   127   2

1043. μένει τὸ θεῖον δουλίᾳ παρὸν φρενί.
The divine power remains present in the
mind of a slave.[5]   127   4

---

band's mistress, who had been brought to Argos, more like a queen than
a captive.

[1] H. reads ἐκτὸς in lieu of ἐντὸς—For says he, if ἐντὸς be retained,
we must omit the conditional ἂν, which could not be thus inserted
between ἐντὸς and οὖσα. And it was probably to meet this very diffi-
culty that Bothe proposed to read, what H. should have adopted, ἐντὸς
δ᾽ ἀλοῦσα ; which Connington has attributed to Haupt. Most assuredly
the captive Cassandra could not be said to be out of the hunters' toils.

[2] H. adopts Musgrave's τῇδε for τήνδε, and retains θυραίαν, which is
without regimen ; and hence we must read

Οὔτοι θυραίᾳ γ᾽ ὧδ᾽ ἐμοὶ σχολὴ πάρα
Τρίβειν

where θυραίᾳ is due to Casaubon.

[3] H. reads τε for γε, although he confesses that γε might be defended
in the sense of ' adeo.'

[4] So H. renders οὐ μόλις, 'non parum,' a meaning those words never
do, and never could, bear ; and vainly does he refer to Eurip. Hel. 342,
θέλουσαν οὐ μόλις καλεῖς : where Elmsl. happily corrected, οὔ με δὶς
καλεῖς, i. e. ' Thou shalt not call me, who am willing, twice.' In Æschylus,
however, the disorder is seated somewhat deeper ; for the dramatist
wrote, Ἀπώλεσας γὰρ, ἢν ὀλεῖς τὸ δεύτερον, i. e. ' For thou hast
destroyed, whom thou wilt destroy a second time.' On this union of the
perfect and future, compare Ἰλ. Β. 117,

Ὃς δὴ πολλάων πολίων κατέλυσε κάρηνα,
Ἠδ᾽ ἔτι καὶ λύσει.

[5] H. adopts παρὸν in MS. Farn. and Rob. in preference to περ ἐν,
elicited by Schütz from παρ᾽ ἐν, in Ald. H. refers, indeed, to Soph.
Aj. 337, but the passage is wretchedly corrupt, as it would be easy to shew,

1050. αὐτοφόνα τε κακὰ κάρτάνας—
Both the evils of self-murder and hang-
ings—[1]   ....   *page* 127 *line* 13

1051. —————————καὶ πέδοι ῥαντήριον.
And the sprinkling on the ground.[2]   127   13

1053. ——ματεύει δ', ὧν ἀνευρήσει φόνον.
And she is seeking the murder of those, whom
she will discover.[3]   127   16

1055. [To meet the objection, started by Elberling
against the folly of describing children as
wept for, who had been cut up and cooked
by their uncle and eaten by their father,
H. says that κλαίεσθαι means not 'to be
wept for,' but simply ' to weep.' But though
children might weep before they were cut
up, they would not do so after the act.
How strange that both Herm. and Elberling
failed to see that the dramatist wrote Δαι-
όμεν' ἴδετε βρέφη ἐς σφαγὰς, not Καιόμενα
τάδε βρέφη : for we thus recover not only
the lost sense but the syntax likewise : ' See
children cut up for victims.']   127   33

1071. [H. says that some have unjustly stumbled at
Οὔπω ξυνῆκα· νῦν γὰρ ἐξ αἰνιγμάτων—ἀμη-
χανῶ. But surely after the Chorus had said,
' I do not understand at all,' they could
not add, ' For now I am in a difficulty;'
although they might have said, ' I have not
well understood all. Now I am still farther
in a difficulty'—in Greek, Οὐ πᾶν ξυνῆκ' εὖ ·
νῦν πέρα 'ξ αἰνιγμάτων........ἀμηχανῶ.]   127   33

---

if this were the place for a lengthened note. Paley refers more aptly to
Eurip. Or. 1180. σῇ ψυχῇ παρόν. But there μένει is not added, as here.

[1] H. adopts κάρτάνας from MS. Farn,, and inserts τε before κακὰ
with Pauw, whose name however is not mentioned, or καὶ after κατὰ—
But as there were no acts of self-murder nor of hanging, to which Cas-
sandra could allude, the passage must conceal a corruption, a portion of
which Emper has corrected by reading κάρτάμου for κάρτάναι.

[2] H. alters πέδον into πέδοι—

[3] In lieu of ὧν ἂν εὑρήσῃ, H. adopts Porson's ὧν ἀνευρήσει—But
this the Chorus could not say, unless, like Cassandra herself, they had a
prophetic power.

1081,2. σταγὼν, ἅτε γᾷ δορὶ πτώσιμος
ξυνανύτει βίου δυντὸς αὐγαῖς
A drop, which falling to the ground by
the sword, ends with the rays of depart-
ing life.[1]   ....   *page* 128 *line* 7

1087. [Although H. retains τύπτει in the text, yet
in the Notes he prefers θένει, for the sake of
the metre, referring to Hesych. Θένει· κόπτει,
τύπτει ; and in like manner he considers
τεύχει as the gl. for κύτει, first edited by
Blomf.]   128   11

1093-5. ——————κακῶν γὰρ διαὶ
πολυεπεῖς τέχναι θεσπιωδοὶ
φόβον φέρουσιν μαθεῖν:
For oracular arts with many words bring
[persons] to learn through evils a fear.[2]   128   15

1096. τὸ γὰρ ἐμὸν θροεῖς πάθος ἐπεγχέας—
For thou moanest my suffering, after pouring
upon—[3]   128   17

1097. ποῖ δή με δεῦρο τὴν τάλαιναν ἤγαγεν ;
Whither has he brought me hither,[4] the
wretched one ?   128   18

1098. ἀκόρετος βοᾶς φιλοίκτοις ταλαίναις φρεσὶν
Unsatiated with moaning, with hapless
thoughts lament-loving—[5]   128   22

---

[1] H. with Ahrens alters ἅτε καὶ δορία into ἅδε γᾷ δορὶ—where δορὶ is
due to Casaubon ; and he renders ξυνανύτει, ' desinit,' a meaning vainly
assigned to εὐδαίμων ἀνύσει καὶ μέγας ἐκ κείνων in Soph. Phil. 720.
Had H. seen my note on Eurip. Tro. 338, he would have found what
I think Æschylus wrote : ἅδε γὰρ δορὶ πτωσίμοις Ξυναντᾷ βίου δυντὸς
αὐγά, i. e. ' For this light of setting life meets those about to fall by a
spear ;' where Cassandra alludes to her own death, not to that of Aga-
memnon.

[2] So H. by altering θεσπιῳδὸν into θεσπιῳδοὶ—

[3] Such is the literal and to myself unintelligible version of the text of
H., who has altered θροῶ ἐπεγχέασα into θροεῖς ἐπεγχέας ; where θροεῖς,
he says, is addressed to the Chorus, and ἐπεγχέας is the conjecture of
Franz likewise.

[4] H. alters ἤγαγες into ἤγαγεν, which he would refer to Agamemnon.

[5] So H. by adopting ἀκόρετος βοᾶς from Ald., and φιλοίκτοις ταλαί-
ναις φρεσὶν from Vict., who probably obtained the reading from MSS.
Ven. and Flor.

Line in Greek Text.		Reference to Bohn's Edit.

1106,7. περεβάλοντο οἱ πτεροφόρον δέμας
θεοὶ . . . .
Around her have the gods thrown a feather-
bearing body—[1] .... *page* 128 *line* 26

1112. ——ὁμοῦ στένουσ'
Moaning at the same time—[2] 128 32

1122. [For the sake of the metre H. has given καὶ
παῖς νεόγονος ἂν μάθοι, i. e. 'even a new-
born child would learn,' in lieu of νέογνος 129 2
ἀνθρώπων μάθοι.]

1123. πέπληγμαι δ' ὅπως δάκει φοινίῳ
I am struck, as it were, with a biting
animal[3] that fetches blood. 129 3

1124. ————μινυρὰ φοβερόθροα
With a shrieking and fearful cry—[4] 129 3

1131. ἐγὼ δὲ θερμὸν οὖς τάχ' ἐν πέδῳ βαλῶ.
And I will throw quickly my warm ear upon
the ground.[5] 129 9

1155,6. ἐκμαρτύρησον προυμόσας τὸ μὴ εἰδέναι
λόγῳ
Or testify, having previously been sworn,
that I did not know by report—[6] 130 4

1158. [Although H. retains in the text παιώνιον,
yet in the Notes he prefers παιώνιος, found
according to Elmsl. in MS. Farn.] 130 6

---

[1] So reads H. with Ahrens, where περεβάλοντο οἱ is due to MS. Med. G. But since περι is never contracted into περ, he should have adopted περιβάλοντο from Ald., or rather have elicited περίβαλον from περιβαλόντες in MSS. Ven. Flor. Farn., for the middle voice would be inadmissible; and thus γὰρ might be preserved, which H. has unceremoniously rejected.

[2] H. has introduced from conjecture στένουσ' after ὁμοῦ, so that this verse may answer to the one in the strophé.

[3] So H. by altering ὑπὸ δήγματι into ὅπως δάκει—

[4] H. alters κακὰ θρεομένας into φοβερόθροα to agree with θανατοφόρα.

[5] H. adopts Canter's θερμὸν οὖς elicited from θερμόνους. But why Cassandra should be described as throwing her 'warm ear' on the ground, H. has not explained, nor could any one tell. And yet did Æschylus write here οὖς, while the other words might be recovered by remembering the 'dull cold ear of Death' in Gray's Elegy.

[6] H. reads with Dobree, τὸ μὴ εἰδέναι in lieu of τὸ μ' εἰδέναι—

1175. [H., unable to suggest anything that he con-
sidered to be quite certain, has, in lieu of
φροιμίοις ἐφημίοις, edited φροιμίοις δυσφροι-
μίοις, i. e. 'unfortunate preludes.' Strange
he should not have stumbled upon ταράσ-
σων φροιμίοις φρέν' ἐνθέοις—where φρένα is
dependent upon ταράσσων.] 130   29

1190. [Although H. retains in the text, Τοιαῦτα
τολμᾷ θῆλυς ἄρσενος φονεὺς Ἔστιν—yet in
the Notes he prefers, what Ahrens was the
first to suggest, Τοιάδε τόλμα θῆλυς ἄρσενος
φονεὺς Ἔστιν, i. e. 'Such female boldness is
the murderer of a man:' where τοιάδε is
due to MSS. Ven. and Flor.] 131   7

1194. ——————ἄσπονδόν τ' Ἄρη
And a truceless war,[2] 131   11

1211. ἦ κάρτ' ἄρ' αὖ παρεσκοπεῖς χρησμῶν ἐμῶν ;
Hast thou greatly wandered again from my
oracles ?[3] 131   6

1215. παπαῖ· τόδ' οἷον πῦρ· ἐπέρχεται δέ μοι—
Ah me ! This [is] how great a fire.[4] And it
comes upon me— 132   14

---

[1] Although H. asserts that the new order in which he has disposed
this tetrastich is required by the train of thought, he ought to have shown
what could have led the Chorus to ask Cassandra, whether she obtained
the gift of prophecy from Apollo, as a lover's present ; and as he confesses
that βαρύνεται, furnished by MS. Farn., is what Cassandra was about to
say, or was at least thinking of, he should have shewn us as well what
could possibly have induced Æschylus to put down the unintelligible
ἀβρύνεται.

[2] H. adopts ἄρην, first published by Lobeck, on Soph. Aj. 802.

[3] H. reads with Franz αὖ for ἂν, and renders παρεσκόπεις, 'hast
thou wandered from '—But παρασκοπεῖν is rather, 'to view on one
side,' i. e. 'to take an incorrect or partial view.'

[4] So H. reads in lieu of οἷον τὸ πῦρ. But οἷον could not be thus
inserted between τόδε and πῦρ. Correct Greek would require οἷον τόδε

1226. ἴτ' ἐς φθόρον πεσόντ'· ἐγὼ δ' ἅμ' ἕψομαι

Go, falling to destruction. And I will at the
same time follow—[1] .... *page* 132 *line* 24

1227. ἄλλην τιν' ἄτης ἀντ' ἐμοῦ πλουτίζετε.

Enrich some other [woman] instead of me
with calamity—[2] 132 25

1229-31. ——————ἐποπτεύσας δέ με
κἀν τοῖσδε κόσμοις καταγελωμένην μέγα
φίλων ὑπ' ἐχθρῶν, οὐ διχορρόπως, ματήρ.

And looking upon me, even in these orna-
ments laughed at greatly by friendly foes,
not with two terms of the scale, a seeker.[3] 132 27

πῦρ. In the letters παπαιοιοντοπυρ evidently lie hid ἀστράπτον οἷον
πῦρ, 'what a fire, like lightning—' while from δέμοι Stanley correctly
δέμας. For δὲ would be perfectly unintelligible here.

[1] H. alters πεσόντ' ἀγαθῶ δ' ἀμείψομαι into πεσόντ'· ἐγὼ δ' ἅμ'
ἕψομαι. But as one could not thus account for the introduction of the
letters θω, in which the chief difficulty lies, Æschylus wrote perhaps,
Ἴτ' ἐς φθόρον, ὅσ' ἦν ἅγν', ἴθ'· ὧδ' ἀμείψομαι—where ὧδ' ἀμείψομαι is
due to Jacob; while ἀγνὰ is plainly confirmed by ὡς ἔτ' οὖσ' ἁγνὴ
χρόα in Eurip. Tro. 453.

[2] H. reads with Stanley ἄτης for ἄτην, and asserts that πλουτίζειν
can govern a genitive as well as a dative; an assertion it would be difficult
to prove.

[3] By such a text H. thought he had restored the dramatist by changing
μέτα into μέγα, and μάτην into ματήρ. But though he refers to Hesych.
Ματήρ· ἐπίσκοπος, ἐπιζητῶν, ἐρευνητής, it is strange he did not see,
what is obvious to every one else, that Ματήρ is a corruption of Μαστὴρ;
and that φίλων ὑπ' ἐχθρῶν could not be thus united, where sense and
syntax evidently require φίλων θ' ὕπ' ἐχθρῶν τ'. I propose to restore
the passage by reading—

ὁ δοὺς δ' Ἀπόλλων, αὐτὸς ἐκδύων ἐμὲ
χρηστηρίαν ἐσθῆτ', ἀποπτύσας δ' ἐᾷ
κἀν τοῖσδε κόσμοις καταγελωμένην μ', ἅμα
φίλων θ' ὕπ' ἐχθρῶν τ' οὐ διχορρόπως, λάτριν.

Apollo, he who gave, the same strips off
From me the prophet's dress, and spurning leaves me,
E'en in these trappings laugh'd at both by friends
And foes, without dissenting voice, a slave.

With regard to the expression ὁ δοὺς Ἀπόλλων αὐτὸς ἐκδύων μ,
it the very counterpart of that in Æschyl. Ὁπλ. Κρίσ. Ὁ δ' αὐτὸς

Line in Greek Text.		Reference to Bohn's Edit.

1232,3. καλουμένη δὲ φοιτὰς, ὡς ἀγυρτρία,
πτωχὸς τάλαινα, λιμόθνης ἠνεσχόμην.
And called a maniac, like an alms-beggar, a
poor, wretched creature, with hunger dying,
I have endured—[1] .... *page* 132 *line* 29

1245. τί δῆτ' ἐγὼ μέτοικος . . .
Why then do I a foreign settler—[2] 133 5

1254. ὦ πολλὰ μὲν τάλαινα, πολλὰ δ' αὖ σοφὴ
O thou very wretched and on the other hand
very wise—[3] 133 13

1258. οὐκ ἔστ' ἄλυξις, οὔ, ξένοι, χρόνον πλέω.
There is no escape, O strangers, for a longer
time.[4] 133 17

1281,2. ἅπαξ ἔτ' εἰπεῖν ῥῆσιν, οὐ θρῆνον θελω
ἐμὸν τὸν αὐτῆς.
Still once I wish to speak a word, not a
lament for myself—[5] 134 13

ὑμνῶν, αὐτὸς ἐν θοίνῃ παρὼν, Αὐτὸς τάδ' εἰπὼν, οὗτός ἐστιν ὁ κτανὼν
Τὸν παῖδα τὸν ἐμόν : while λάτριν, as necessary for the sense, as μάτην
is unnecessary, is the very word applied to Hermes, the servant of
Jupiter, in Eurip. Ion. 4.

[1] So H. conceived, that by a new punctuation, he could get rid of the
difficulty in τάλαινα : in which however it is easy to see τε δεινὰ lying
hid. The poet probably wrote—

καλουμένη δὲ φοιβὰς, ὡς ἀγύρτρια,
πτωχός τε δεινὰ λιμοθνής τ' ἠνεσχόμην—

And call'd a prophetess, like one begging alms,
Poor, and with hunger dying, ills I've borne—

where φοιβὰς is due to Spanheim.

[2] H. reads with Ahrens μέτοικος for κάτοικος—But what the idea of
' a foreign settler ' could have to do here, we are not told. How superior
is the conjecture of Emper—Τί δῆτ' ἐγὼ οὐ κατ' εἰκὸς ὧδ' ἀναστένω;
' Why without reason do I thus bewail ?'

[3] So H. with other editors ; not one of whom has seen that in lieu of
δ' αὖ, where αὖ is perfectly unintelligible, the poet wrote δ' οὐ. For thus
the Chorus would sneer, as they should do, at the prophetess—' Thou
very wretched, but not very wise—'

[4] H. reads with Paley, whose name however is not mentioned, χρόνον
in lieu of χρόνῳ.

[5] H. reads οὐ for ἤ, and thus rejects his previous alteration ῥύσιον
θρῆνον, to which Blomf. justly objected.

1282.   ἡλίῳ δ' ἐπεύχομαι
πρὸς ὕστατον φῶς βασιλέως τιμαόροις
ἴσας δίκας φανέντας ἀσκεύοις ὁμοῦ
ἐχθροῖς φονεῦσι τοῖς ἐμοῖς τίνειν ἐμοῦ
δούλης θανούσης εὐμαροῦς χειρώματος.

And I pray to the sun at the last light that
   avengers of a king may appear, and inflict
   equal punishment at the same time upon
   [his] enemies unprepared, [and] upon the
   murderers of me, a slave, dying by easy
   handiwork.[1]   ....   *page* 134 *line* 14

1287,8.   εὐτυχοῦντα μὲν
σκία τις ἂν πρέψειν—
Things prosperous a shadow may liken—[2]   134   18

---

[1] So H. reads in lieu of τοῖς ἐμοῖς τιμαόροις, Ἐχθροῖς φονεῦσι τοῖς
ἐμοῖς τίνειν ὁμοῦ—and has with Wellauer changed ὁμοῦ into ἐμοῦ : while
τίνειν is probably a literal error for τείνειν : for δίκας τίνειν is 'to suffer
punishment,' but δίκας τείνειν 'to inflict it.' With regard to the
introduction of ἀσκεύοις, H. refers to Hesych. Ἀσκεύοις· ψιλοῖς,
ἀπαρασκεύοις.—Αἰσχύλος Ἀγαμέμνονι. I propose to read—

         ἡλίου τόδ' εὔχομαι
πρὸς ὕστατον φῶς τοὺς νέους τιμαόρους
ἐχθρᾶς φονεῦσι τίσιν ἴσην τείχειν ἐμοῦ
δούλης, θανούσης εὐμαροῦς χειρώματος—

         —to this last light
Of the sun I pray, that young avengers may
For feuds an equal punishment inflict
Upon the murderers of me a slave,
Dying by handiwork not hard to do.

For most assuredly in such a prayer Cassandra would never think of
making any allusion to Agamemnon. With regard to the alterations,
ἡλίου τόδ' εὔχομαι might have been easily corrupted into ἡλίῳ δ' ἐπεύ-
χομαι, and ἐχθρᾶς into ἐχθροῖς, and τίσιν ἴσην τείνειν ἐμοῦ into τοῖς
ἐμοῖς τίνειν ὁμοῦ. At all events, we thus get rid of the repeated τοῖς
ἐμοῖς, to which H. has properly objected.

[2] Such is the literal version of the text of H. But what he understood
by those words I am at a loss to discover ; and still more to guess even
at the reasons that led Boissonade, whom H. has followed, to alter τρέ-
ψειεν into πρέψειεν. For as πρέπειν is always an intransitive verb, it
cannot govern εὐτυχοῦντα. It is true, indeed, that a shadow could not
be said 'to overturn things prosperous,' but it might 'to conceal them ;'
and hence it is evident that the poet wrote κρύψειεν, and not τρέψειεν.

1296. [H. has marked after Πριάμῳ the loss of some-
thing like διὰ παντός, requisite to complete
the parœmiac, and to restore the corre-
spondence of two anapæstic systems.] *page* 135 *line* 8

1299,300. ————————ἄλλων
ποινὰς θανάτων ἐπικραίνει.
Accomplishes the punishment for other
deaths.[1] 135   11

1301. τίς ποτ᾽ ἂν εὔξαιτο βροτῶν—
Who of mortals would ever pray—[2]   135   12

1307. ἀλλὰ βουλευσώμεθ᾽, ἃ *ν πως ἀσφαλῆ βουλεύ-
ματα.
But let us communicate counsels, which may
somehow be safe.[3] 136   4

1311. ————————σὺν νεορρύτῳ ξίφει.
With a new-drawn sword.[4] 136   9

1316,7. ————————οἱ δὲ τῆς μέλλους κλέος
πέδοι πατοῦντες οὐ καθεύδουσιν χερί.
But they, trampling on the ground the glory
of delay, do not sleep, with their hand.[5] 136   15

---

[1] H. substitutes θανάτων for ἄγαν, which is omitted in MSS. Ven. and
Flor. How much easier to read ἀτᾶν, Dorice for ἀτῶν—

[2] H. with Ahrens inserts ποτ᾽ after τίς ; and though he confesses that
ποτε is seldom found in the second clause of a sentence, yet he has
discovered it once in Soph. Trach. 1230.

[3] H. reads with Bernhardy ἃ *ν πως in lieu of ἄν πως. And so too
Paley, with some hesitation. Strange that no Editor should have sug-
gested, εὖ πως—as I did in the Church of England Quarterly Review,
vol. 7. p. 105.

[4] So H. with Wellauer. But all words ending in ρυτος are derived
from ῥέω, not as H. says, from ἐρύω. Hence for συν we must read τοὺν,
(i. e. τὸ ἐν) νεορράντῳ—where νεορράντῳ is due to Blomf.

[5] Such is the literal translation of the text of H., which I must leave
for those to understand, who can. The MSS. and old ed. have οἱ δὲ
μελλούσης κλέος........καθεύδουσιν χερί. But Trypho, quoted by Blomf.,
and Manuel Moschopul. quoted by H., read τῆς μέλλους χάριν:
which H. deems in the Notes to be preferable. Probably Æschylus
wrote—

————————οἱ δὲ, τῆς μέλλους χάριν,
πέδον πατοῦντες οὐ καθεύδουσιν Δίκης

i. e. ' but they are not asleep, through the pleasure of delay, while tread-
ing down the soil of Justice:' where πέδον Δίκης πατοῦντες is plainly

Line in Greek Text.		Reference to Bohn's Edit.

1319. τοῦ δρῶντός ἐστι καὶ τὸ βουλεῦσαι πέρα.
    It is the part of the doer even to give counsel
    beyond.[1]   ....*page* 136 *line* 17

1328. σάφ᾽ εἰδότας χρὴ τῶνδε θυμοῦσθαι πέρι.
    It is meet for those, who know correctly, to be
    angry about these matters.[2]   136   27

1330. ταύτην ἐπαινεῖν παντόθεν πληθύνομαι.
    I am pressed with a multitude on every side
    to praise this [opinion][3]—   136   29

1334-6. πᾶς γάρ τις ἐχθροῖς ἐχθρὰ πορσύνων, φίλοις
    δοκοῦσιν εἶναι, πημονῆς ἀρκύστατ᾽ ἂν
    φράξειεν ὕψος, κρεῖσσον ἐκπηδήματος.
    For every one, while bringing acts of enmity
    against enemies, who seem to be friends,
    would make a fence with the nets of cala-
    mity of a height, superior to a leap out of
    them.[4]   137   3

1345. μεθῆκεν αὐτοῦ κῶλα . . .
    He let down his limbs forthwith—[5]   137   12

---

supported by Eum. 527, βωμὸν αἰδέσαι Δίκας, μηδὲ νιν, κέρδος ἰδὼν, ἀθέῳ ποδὶ λὰξ πατήσῃς.

[1] Here again I cannot understand the text of H., who has adopted Schütz's πέρα

[2] H. reads with Ahrens θυμοῦσθαι in lieu of μυθοῦσθαι. But why the Chorus should allude to their anger here, neither critic has thought proper to tell us. To myself, it seems evident that the dramatist wrote τῶνδε νοῦν θέσθαι πέρι, ' to put down our opinion on these matters.'

[3] Such is perhaps the best version of the text ; which is not what the author wrote, as it would be easy to show, and not difficult to suggest what he did. H. thus paraphrases—' Undique conveniunt mihi argumenta, ut hanc sententiam probem.

[4] H. reads with Bothe, whose name however is omitted, πᾶς for πῶς, and with Elmsley ἀρκύστατ᾽ ἂν in lieu of ἀρκύστατον, and πημονῆς instead of πημονὴν, with Auratus and Paley on Pers. 100, neither of whose names are mentioned.

[5] So H. renders αὐτοῦ—a meaning that word never bears. Had H. ever been a performer on a stage, as well as a scholar in a study, he would have seen that Æschylus wrote μεθῆκεν οὕτω κῶλα—where οὕτω indicates the gesture of the actor, showing how the muscles of Agamemnon became relaxed.

1348. οὕτω τὸν αὐτοῦ θυμὸν ὀρυγαίνει πεσών

Thus does he in falling vomit out his
life.[1]   ....   *page* 137 *line* 14

1355,6. εἰ δ ἦν πρέπον τῷδ᾽ ὥστ᾽ ἐπισπένδειν νεκρῷ,
τάδ᾽ ἂν δικαίως ἦν, ὑπερδίκως μὲν οὖν.

But if it were becoming, so as to make a liba-
tion over this corpse, this would be just,
very just indeed.[2]   137   20

1370,1. ————δημοθρόους τ᾽ ἀρὰς
ἀπέδικες ἀποτόμως ;

And hast thou cast away in a rejecting
manner the curses uttered by the people ;[3] 138   6

---

[1] H. adopts Schütz's αὐτοῦ for αὐτοῦ, and alters ὁρμαίνει into
ὀρυγαίνει, on the authority of a gl. in Hesych. 'Ορυγάνει· ἐρεύγεται :
where ὀρυγάνει is plainly derived from a faulty reading for ἐρυγ-
γάνει.

[2] Such is the literal version of the text of H. I propose to restore
the passage as follows ;—

> Εἰ δ᾽ ἦν πρέπον τι στάγμ᾽ ἐπισπένδειν νεκρῷ,
> τῷδ᾽ οὐ δίκαι᾽ ἦν· οὐδ᾽ ὑπέρδιχ᾽, ὥς γ᾽ ἐμοὶ,
> ὅσων γε κρατῆρ᾽, ἐς δόμους μολὼν, ὅδε
> ἔπλησ᾽, ἀρύστεις αὐτὸς ἐκπίνει, κακῶν.

> Were it becoming on a corpse to pour
> One drop of a libation, upon him
> It were not so ; nor to my mind does he
> Unjustly gulp himself of ills the draught,
> Of which the cup, on coming home, he fill'd.

with which may be compared Shakespeare's well-known—

> ' ————————even-handed Justice
> Commends th' ingredients of the poison'd chalice
> To our own lips.'

With regard to the alterations, and the reasons on which they rest, I
must leave the discussion of them to the time (should ever such arrive)
when I can complete my still unfinished edition of Æschylus.

H. reads ἀποτόμως for ἀπέταμες, and refers to ἀποτόμου λήματος
in Eurip. Alc. 992. But there the poet evidently wrote ἐπιτόνου
λήματος.

1382-5. ————————λέγω δὲ σοὶ
τοιαῦτ᾽ ἀπειλεῖν, ὡς παρασκευασμένης
ἐκ τῶν ὁμοίων χειρὶ νικήσαντ᾽ ἐμοῦ
ἄρχειν.

And I tell you to make threats of such a
kind ; since I am prepared on equal terms
for a person conquering with the hand to
rule over me.[1]   ....   *page* 138 *line* 18

1396. οὔ μοι φόβον μέλαθρ᾽ ἂν ἐλπὶς ἐμπατεῖν
There is no expectation that fear will walk in
the house.[2]   ....

1400. [After this verse H. has marked the loss
of another, which he thinks was to this
effect—ἀνὴρ, θυγατρὸς τῆς ἐμῆς φονεὺς, ὅδε,
i. e. 'this husband, the murderer of my
daughter—']   138   33

1405,6. ————————ναυτίλοις δὲ σελμάτων
ἰσοτριβὴς.
And worn down by the sailors equally with
the benches [of the ships[3]]   139   3

1409. κεῖται φιλήτωρ τῷδ —
Lies dear to the heart of this one—[4]   139   5

1409. [H. has edited εὐχῆς for εὐνῆς. But as I
cannot understand his Greek, I must leave
t for those, who can, to construe it.]   139   7

---

[1] Such is the literal English version of the text of H., of which his
Latin explanation is : ' hoc dicit, jubeo te talia minari, ut me parata impe-
rare mihi, qui vicissim me vicerit :'

[2] H. changes μέλαθρον into μέλαθρ᾽ ἂν—But it was not fear, of
which Clytemnestra had any fear, but death ; and hence H. should have
adopted φόνον, 'murder,' suggested by Auratus ; who, he says, was the
only critic who had felt the least difficulty here.

[3] So H. renders his own ναυτίλοις δὲ σελμάτων ἰσοτριβὴς—But ναυ-
τίλος is 'a ship,' not 'a sailor.' And hence Casaubon wished to read
ναυτικῶν δὲ σελμάτων—

[4] So H. explains φιλήτωρ τῷδ᾽—referring to Lobeck's Paralipom.
p. 217, for other instances of compounds ending in -ητωρ : although it
appears from Strabo x. p. 484, and Hesych., that φιλήτωρ was applied to
a man in love, and not to a woman.

1421. [After this verse H. has marked the supposed loss of five lines and a half. Had he looked into my representation of the whole of these Lyric and Anapæstic Songs, which I published in the Classical Journal, No. 24. p. 346, he would have seen that not a single line has been lost.] .... *page* 139 *line* 15

1427–9. ἢ πολύμναστον ἐπηνθίσω αἷμ᾽ ἄνιπτον,
  στᾶσα τότ᾽ ἐν δόμοισιν
  ἐρίδματός τις ἀνδρὸς οἰζύς

Alas! thou heavy pest, the destroyer of a husband, standing then on the house, hast become conspicuous through blood much-mindful, and not to be washed out.[1] 139 16

1435. ἀξύστατον ἄλγος ἔπραξεν

Has effected a pain that cannot stand together.[2] 139 22

1436–9. δαῖμον, ὃς ἐμπίτνεις δώμασι καὶ διφυί-
  οισι, Τανταλίδαισιν,
  κράτος τ᾽ ἰσόψυχον ἐκ γυναικῶν
  καρδιόδηκτον ἐμοὶ κρατύνεις

O thou demon, that fallest on the house and the sons of Tantalus with their double-branch, and rulest the victory of an equal soul, biting my heart through women, (Helen and Clytemnestra—[3]) 139 24

---

[1] Such is the English of the Latin version by H. of his own text, both equally unintelligible—to myself at least; and what is still stranger, the translation does not give even a fair representation of the Greek, which he has concocted out of πολύμναστον ἐπηνθίσω δι᾽ αἷμ᾽ ἄνιπτον ἥτις ἦν τότ᾽ ἐν δόμοις ἔρις ἐρίδματος ἀνδρὸς οἰζύς. For in the first place he translates the words πολύμναστος actively 'remembering,' which means passively 'much remembered.' Secondly, he renders ἐπηνθίσω 'conspicua,' which, if it meant anything at all, would mean 'thou hast caused thyself to bloom.' But there is, in fact, no such verb as ἐπηνθίσω in the middle voice. Thirdly, αἷμα could not follow ἐπηνθίσω without the preposition διὰ, found in the MSS. Lastly, although ἐρι is compounded with some passive participials, it is not so with ὅματός.

[2] Such is the literal version of ἀξύστατον, which Paley renders 'incompatible,' without producing a single passage to prove that ἀξύστατος either has, or could have, such a meaning.

[3] Such is the English of the Latin version by H. of his own text,

1440-2. ἐπὶ δὲ σώματος, δίκαν
κήρυκος, ἐχθροῦ σταθεῖσ᾽ ἐκνόμως
ὕμνον ὑμνεῖν ἐπεύχεται
And standing after the manner of a herald
upon the body of a foe, she lawlessly boasts
to hymn a hymn[1]   ....   *page* 140 *line* 1

1444,5. τὸν τριπάχυντον
δαίμονα—
The very fattened demon—[2]   140   4

1447,8. ἐκ τοῦ γὰρ ἔρως αἱματολοιχὸς
νείρει τρέφεται—
For by it is blood-licking love brought up in a
recess—[3]   140   5

1449,50. ἢ μέγα δώμασι τοῖσδ᾽
αἵμονα καὶ βαρύμηνιν αἰνεῖς—
Greatly dost thou praise [a power] of blood
and grievously angry with these houses—[4] 140   8

1466. μηκέτι λεχθῇ δ᾽
But let it no longer be said—[5]   140   21

---

where he has inserted τ᾽ after κράτος, and thus left the two sentences
without a conclusion, and translated καρδιόδηκτον ' cor edentem,' as if
δηκτὸς could ever be taken in an active sense, and be followed by the
dative ἐμοί.

[1] Such is the literal version of the text of H., who has altered κόρακος,
' a crow,' into κήρυκος, 'herald,' and added μύσος to supply the defect in
the metre.

[2] H. adopts Bamberger's τὸν τριπάχυντον in lieu of τὸν τριπάχυιον:
who might have referred to Shakespeare's ' I will feed fat the ancient
grudge I bear him.

[3] So H. understands νείρει, which, he says, is the dative of an old
word νεῖρος, signifying ' a recess :' at least, Lycophron has in v. 896,
Κρύψασ᾽ ἄφαντον ἐν χθονὸς νειροῖς μυχοῖς. But as Lycophon delights
rather in words coined at Alexandria than in those which were current
at Athens, his νειρὸς, used as an adjective, could be no authority for
introducing νείρει, as a substantive, into a play of Æschylus.

[4] So H. reads instead of ἢ μέγαν οἴκοις τοῖσδε δαίμονα: and renders
αἵμονα ' fond of blood,' or ' bloody,' but without stating to what noun
αἵμονα is to be referred.

[5] H. alters μηδ᾽ ἐπιλιχθῇς into μηκέτι λεχθῇ δ᾽—

Line in Greek Text.		Reference to Bohn's Edit.

1472,3. τόνδ' ἀπέτισεν
τέλεον νεαροῖς ἐπιθύσας
Has paid off this grown person, by sacrificing
[him] in addition to the young—[1]   *page* 140 *line* 25

1479,80. ————ὅποι δὲ καὶ προβαίνων
πάχνᾳ κουροβόρῳ παρέξει.
And wheresoever it is progressing it shall
afford to hoar-frost boys-devouring.[2]   140   28

1489. [H., who once defended the words—οὔτ' ἀν-
ελεύθερον οἶμαι θάνατον τῷδε γενέσθαι, which
Seidler was the first to reject as spurious,
has subsequently given them up, but with-
out stating how they could have come
here.]   140   40

1492. ἄξια δράσας ἄξια πάσχων—
After doing worthy acts, worthy acts suf-
fering—[3]   141   3

1498. ἀπάλαμον μέριμναν
As to care without skill[4]   141   7

---

[1] Such is the literal version of words, which H. thus paraphrases—
'Has paid off this grown person, as an act of revenge for children, by his
being slaughtered for them.'

[2] Such is the literal version of words, which H. thus paraphrases—
'and wheresoever it is progressing, it shall exhibit to clotted blood
boys devouring them,' i. e. 'the flowings of blood that came from the
same seed:' while he rejects δίκαν, which Butler proposed to read in lieu
of δὲ καὶ, and some have adopted, and rightly so; for Æschylus wrote,
as I pointed out thirty-nine years ago, ὁ παῖς σὲ γὰρ, προβαίνων λάχνᾳ,
κηρὶ βορὰν παρέξει, i. e. 'for the boy, progressing with the down on his
chin, will give thee as food for fate'—where there is an evident allusion
to Orestes.

[3] Such is the literal version of words, which H. says have this meaning
—'suffering things worthy of worthy doings.'   But how Agamemnon's
doings towards Iphigenia could be called 'worthy,' instead of 'unworthy,'
as in the common text, H. has not even attempted to show.

[4] H. alters εὐπάλαμνον, or, as Porson edited, εὐπάλαμον into ἀπά-
λαμον—So too I had published in Classical Journal No. 24. p. 347,
ἀπάλαμος μεριμνᾶν—unknown perhaps to H., but without referring, as
he has done, to Pindar, Ol. I. 95, for an example of the word ἀπάλαμον:
while ἀπάλαμος μεριμνᾶν may be compared with ἄχαλκος ἀσπίδων, in
Soph. Œd. T. 185 ; where see Brunck and Elmsley.

1509,10. ——κτείνασ' ἄνδρα τὸν αὑτῆς
        ἀποκωκῦσαι ψυχῇ τ'—
    After killing thine own husband to bewail
    him, and to perform for his soul—[1]   *page* 141 *line* 7

1513. [H. retains ἐπιτύμβιος αἶνος, considering ἰάπτω
    as an intransitive verb ; which it never is :
    and vainly does he refer to Suppl. 531.] 141   20

1519. H. has marked the omission, as he imagined,
    of a distich, of which the sense was—'nor
    shall we suffer others to accompany his
    funeral ;' and he renders τῶν ἐξοίκων, the
    reading of Auratus, 'of the domestics,'
    referring to Cho. 426, δαΐαις ἐν ἐκφοραῖς
    ἄνευ πολιτῶν ἄνακτ', ἄνευ δὲ πενθημάτων
    ἔτλης ἀνοίμωκτον ἄνδρα θάψαι.]   141   27

1525. [Although H. retains πόρθμευμ' ἀχέων in the
    text, yet in the Notes he seems to prefer
    πόρθμευμα νεκρῶν—without giving any rea-
    son ; nor, had he been asked, could he, I
    think, have given one.]   141   27

1530. ——μίμνοντος ἐν θρόνῳ Διὸς
    Jove remaining on his throne—[2]   141   31

1533. κεκόλληται γένος προσόψει
    The race is glued to a looking-on—[3]   141   34

1534,5. ἐς τόνδ' ἐνέβης ξὺν ἀληθείᾳ
    Thou hast come of a truth upon this oracle—[4] 141   35

---

[1] H. alters ψυχὴν into ψυχῇ τ'—and unites ψυχῇ to ἐπικρᾶναι, to
avoid the asyndeton. And so Ahrens had edited before H.

[2] H. adopts θρόνῳ, the correction of Schütz in lieu of χρόνῳ.

[3] Such is the literal version of the unintelligible text of H., who once
suggested πρὸς ἄψη—a word of his own coining ; and after rejecting what
was manifestly wrong, he has proposed what is not more correct, προσόψει
—rather than admit πρὸς ἄτᾳ, so happily elicited by Blomfield from
προσάψαι.

[4] H. adopts Canter's ἐνέβης for ἐνέβη—But surely the oracle came
rather upon Agamemnon, than he upon the oracle ; just as in Hamlet,
Ophelia went to the water, rather than the water came, as the Gravedigger
wanted to prove, to Ophelia. Hence the poet probably wrote, Ἐς τόνδ'
ἐνέβη........χρησμός, not χρησμόν.

Line in Greek Text.		Reference to Bohn's Edit.

1542–4. ——————————τάσδ'
  ἀλληλοφόνους
  μανίας μελάθρων ἀφελούνῃ.
  After having taken away from the house
  these phrenzies producing alternate mur-
  ders[1]   ....   *page* 142 *line* 9

1558. ἀστοξένια . . . .
  And during an act of hospitality for citizens[2]   142   19

1563,4. ἔκρυπτ' . . . .
  ἄσημ' . . . .
  He concealed[3]........without a mark—   142   24

1573,4. τρίτον γὰρ ὄντα μ' ἐπίδεχ' ἀθλίῳ πατρὶ
  συνεξελαύνει τυπθὸν ὄντ' ἐν σπαργάνοις
  For me, being the third in succession, did he
  drive away, together with my unhappy
  father, while I was still a little one in swad-
  dling clothes—[4]   142   3

1583. [After this verse H. has marked the loss of
  another, which he conceived was to this
  effect — Τοίγαρ στυγηθεὶς δυσθέοις τολμή-
  μασιν, i. e. 'Hence hated for thy impious
  darings.' But here, as in the preceding
  lyrical portions, there is nothing to be
  supplied, but only something to be cor-
  rected.]   143   13

---

[1] H. alters μοι δ' into τάσδ'—

[2] Such I presume, is the meaning H. intended by his ἀστοξένια, which he has made out of αὐτοῦ ξένια—

[3] H., who once thought that some verses had dropped out here, has now suggested after Tyrwhitt, whose name is not mentioned, ἔκρυπτ' in the place of ἔθρυπτ'—adopting likewise Dindorf's ὃ δ', and reading moreover καθημένοις, which, as far as I can discover, is without regimen.

[4] H. alters, not without some hesitation, ἐπὶ δέκ' into ἐπίδεχα—But as ἐπίδεξ, from which he derived ἐπίδεχα, is a word not to be found elsewhere, the restoration of the passage is still left for a more happy critic; since neither Emper, who first objected to ἐπὶ δέκ'—for nothing is known elsewhere of the thirteen children of Thyestes,—nor Ahrens, who felt the full force of the objection, have been able to meet it satisfactorily.

1588,9. —————————ὡς διδάσκεσθαι βαρὺ
τὸ τηλικούτῳ σωφρονεῖν εἰρημένον.

How hard it is to be taught that, which is
prescribed for a person of such an age, to
be moderate.[1] .... *page* 143 *line* 18

1606. [After this verse H. has marked the loss of a
line, which he conceived was to this effect,

ὥστ᾽ ηὐλαβεῖτ᾽ ἄν· νῦν δ᾽ ἐγὼ κρατῶν δόμων,
ἐκ τῶνδε τοῦδε χρημάτων πειράσομαι
ἄρχειν πολιτῶν—

i. e. ' so that he would have been on his
guard ; but now being the master of the
house, I will endeavour from the property
of this man to rule over the citizens.' But
here too nothing has been omitted, only
something corrupted. 144 2

1609,10. —————————τόνδε μὴ πειθάνορα
ζεύξω βαρείαις οὔτι μὴ σειραφόρον
κριθῶντα πῶλον.

And this colt, that does not obey a man, I will
unite to a heavy [yoke], and I will not
[make him] full of oats, a trace-bearer.[2] 144 4

1621. [Here again H. conceives a line has been lost,
but without venturing even to guess at the
sense of the missing matter.] 144 14

1624. ————————————— τὴν τύχην αἱρούμεθα
We choose the fortune.[3] 144 21

---

[1] So H. in lieu of Τὸ........εἰρημένον. But such a sentence would indi-
cate that the thing to be taught was—τηλικούτῳ σωφρονεῖν, not simply
σωφρονεῖν. Hence he should have suggested—ὡς διδάσκεσθαι βαρὺ Τῷ
τηλικούτῳ—" σωφρονεῖν δεῖ "—ῥῆμ᾽ ἐμόν—i. e. " how hard it is for a
person of such an age to be taught my saying (namely) ' one must be
temperate.' "

[2] Such, I presume, is what H. understood by οὔτι μὴ—for he pro-
bably conceived that ζεύξω was to be supplied in the second clause,
although it is a negative idea, from the verb in the first clause, although
it is a positive one. This however is not the only difficulty. For πει-
θάνωρ could mean only ' man-persuading,' not what the sense requires,
' man-persuaded.' Moreover, correct language would demand οὐ, not
μὴ, before πειθάνορα, while to avoid the asyndeton, one would have
expected κοὔ τι μὴ, not οὔ τι μὴ—

[3] H. adopts Auratus' αἱρούμεθα in lieu of ἐρούμεθα.

1626,7. [H. has transposed these two verses, and given πημονῆς ἅλις δ' instead of πημονῆς δ' ἅλις γ'—] .... *page* 144 *line* 24

1627. ἀλλὰ καὶ τάδ' ἐξαμῆσαι πολλὰ δύστηνον θέρος.
But even these are many [so as] to reap a woeful harvest[1] 144   23

1628. [H. has placed here the verse Σώφρονος— commonly found after πειρωμένους in 1635, and supplied αἶσχος μέγα, i. e. 'a great disgrace,' after κρατοῦντ']

1629. στεῖχε καὶ σὺ χοί γέροντες
Go, both you and the old men—[3]   144   25

1630. πρὶν παθεῖν ἔρξαντες· ἀρκεῖν χρῆν τάδ', ὡς ἐπρά-
ξαμεν.
Before you suffer after having done [something]. It is meet for these things to suffice, as we have done.[3]   144   26

1631. εἰ δ' ἔτ' οὐ μόχθων γένοιτο τῶνδ' ἅλις, δεχοί-
μεθ' ἂν—
But if there is still not enough of these troubles, we shall receive—[4]   144   27

1634. [Although, says H., Wakefield's ἀκοντίσαι is not inappropriate, yet ἀπανθίσαι seems to be said correctly; for it means nearly the same as δρέψασθαι. But such is never its meaning; and if it were, 'to pluck a foolish tongue,' would be here perfectly unintelligible, where the sense required is, as Wakefield saw, 'to dart out a foolish tongue;' in Greek, ματαίαν γλῶσσαν ἀκοντίσαι.] 144   33

---

[1] H. unites τάδε πολλά ἐστιν—and understands ὥστε before ἐξαμῆσαι—
[2] H. adopts στεῖχε καὶ σὺ χοί γέροντες—first suggested by Franz.
[3] H. now alters ἔρξαντες καιρὸν in MS. Flor. into ἔρξαντες· ἀρχεῖν —and thus rejects his previous suggestion ἔρξαντ' ἄκαιρα—
[4] So H. instead of εἰ δέ τοι μόχθων γένοιτο τῶνδ' ἅλις γ' ἐχοίμεθ ἂν—observing that εἰ....οὐ are here united, not εἰ....μὴ, because οὐ is to be referred to ἅλις, not to εἰ—

THE CHOEPHORI.

---

[1] H. adopts πῆμα from two MSS. and Rob.

[2] H. in the Notes reads χοᾶν with Casaubon, for χοὰς. He should have adopted rather Paley's χοὰς προπέμπουσ'—

[3] H. alters παρῇς φοινισσαμυγμοῖς into παρῇσι φοίνιος διωγμὸς— But how διωγμὸς, literally 'persecutio,' could be rendered 'cruenta vis,' by H., one cannot understand.

31. τορὸς δε φοῖτος ὀρθόθριξ—

    A piercing agitation causing the hair to stand
    erect—[1]   ....   *page* 147 *line* 19

53-7. ῥοπὴ δ᾽ ἐπισκοπεῖ Δίκας
    ταχεῖα τοὺς μὲν ἐν φάει,
    τὰ δ᾽ ἐν μεταιχμίῳ σκότου
    μένει χρονίζοντ᾽ ἀτυχῆ,
    τοὺς δ᾽ ἄκραντος ἔχει νύξ.

    But the sudden balance of Justice looks upon
    some in the light ; but the things in twilight
    remain for a time unfortunate ; but some
    persons does night not perfected hold.[2]   148   6

63-5. ——πόροι τε πάντες ἐκ μιᾶς ὁδοῦ
    διαίνοντες τὸν χερομυσῆ
    φόνον καθαρσίοις ἴοιεν ἂν μάτην

    And all the streams from one road, wetting
    thoroughly a foul hand murder, would with
    purifying [powers] go in vain.[3]   148   13

69-70. δίκαια καὶ μὴ ᾽μαῖς πρέπον τύχαις βίου
    βίᾳ φερομένων αἰνέσαι—

    It is becoming to my misfortunes in life to
    praise [the deeds] just, or not, of those who
    bear themselves with violence—[4]   148   18

71. ——δακρύων ὑφειμάτων
    With the sorrows of tears under a cloak[5]   149   2

---

[1] H. reads with Bamberger φοῖτος for φόβος—

[2] Such is the English of the Latin version by H. of his own text ;
where he has elicited χρονίζοντ᾽ ἀτυχῆ from χρονίζοντ᾽ ἄχη in one MS.
and χρονίζοντ᾽ εὔχη in another, and rejected βρύει, found after ἄχη or
εὔχη in MSS. That the author however did not write, what H. has
attributed to him, is shewn by what is generally the best test, an unintel-
ligible literal version.

[3] H. adopt's Lachmann's διαίνοντες in lieu of βαίνοντες, and alters
καθαίροντες ἰοῦσαν ἄτην into καθαρσίους ἴοιεν ἂν μάτην : where μάτην
is due to Heath, and καθαρσίοις obtained from καθάρσιοι, of which
Bamberger said καθαίροντες was the explanation.

[4] Such, I presume, is the sense which H. meant to convey by his text,
which he has elicited from δίκαια καὶ μὴ δίκαια πρέποντ᾽ ἀρχαῖς βίου—
where πρέπον τύχαις is due to Schütz.

[5] H. reads δακρύων ὑφειμάτων, and unites δακρύων πένθεσιν, in
lieu of δακρύω δ᾽ ὑφ᾽ εἱμάτων.

Line in
Greek Text.

Reference to
Bohn's Edit.

84. ἔσθλ' ἀντιδοῦναι . . . .
To give in return good things[1] .... *page* 149 *line* 11

97—100. λόγους ἂν, οἷσπερ ἠδέσω τάφον πατρὸς,
στέγοις ἂν, εἴ τι τῶνδ' ἔχεις ὑπέρτερον,
φθέγγου χέουσα σεμνὰ τοῖσιν εὔφροσιν.
The reasons, for which you reverence the tomb
of your father, you will conceal, if you have
anything of greater moment........Speak,
pouring forth solemn words to the well-
disposed.[2] 149 22

112. ἁπλωστὶ φράζουσ'
By saying simply—[3] 150 12

115,16. κήρυξ μέγιστε τῶν ἄνω τε καὶ κάτω
ἄρηξον Ἑρμῆ . . . .
Aid, O Hermes, thou greatest herald of those
above and below—[4] 150 16

118. ——πατρῴων αἱμάτων ἐπισκόπους—
The inspectors of my father's blood—[5] 150 18

121–5. ἃ'γὼ, χέουσα τάσδε χέρνιβας φθιτοῖς,
λέγω, καλοῦσα πατέρ', ἐποικτείρειν ἐμὲ
φίλον τ' Ὀρέστην . . . . . .
. . . .
φίλον τ' Ὀρέστην πως ἀνάξομεν δόμοις.
Which words do I, while pouring out these
sacred urn-drops for the dead, pronounce,
calling upon our father to pity me and dear
Orestes, [and to see that we are conquerors,]
and that we may somehow bring back
Orestes home.[6] 150 20

---

[1] H. adopts Elmsley's ἔσθλ' for ἐστ', and, in v. 85, Stanley's δόσιν
γε for δόσιν τε.

[2] So H. transposes the order of the verses and the speaker, and
supposes the loss of a verse, indicated by asterisks.

[3] H. alters ἁπλῶς τι into ἁπλωστὶ, although he confesses that
ἁπλωστὶ is a word not to be found elsewhere.

[4] H. places the verse here, which is commonly found after 159, and
inserts ἄρηξον to fill up the sense.

[5] H. adopts Ahrens αἱμάτων for δωμάτων—

[6] H. reads ἃ'γὼ for κἀγὼ, and φθιτοῖς for βοτοῖς in one MS., and
βροτοῖς in another; and ἐποικτείροντ' for ἐποικτείρόν τ', and πως for
πῶς, and conceives that some words have dropped out, answering to
those between the brackets.

137. καὶ τοὺς κτανόντας ἀντικακτανεῖν δίκη.

And to kill in return with justice, those who
killed thee[1] .... *page* 150 *line* 33

145-51. ἵετε δάκρυ καναχὲς
ὀλόμενον ὀλομένῳ
δεσπότᾳ πρὸς ἕρμα γᾶς
τόδε κεδνόν· κακῶν δ'
ἀπότροπον ἄγος ἀπεύχετον·
κεχυμένων χοᾶν, κλύε δέ μοι σέβας,
κλύ', ὦ δέσποτ', ἐξ ἀμαυρᾶς φρενός.

Send a tear with a shriek, miserable, for the
miserable lord, at this sacred mound of
earth ; but the pollution from libations
poured out, to ward off ills, is an abomi-
nation. Hear, O lord, hear the honors
[paid to thee] from a darkened mind.[2] 151   8

152-8. ὁ το το το το το τοῖ   ἀντιστρ.
ὁ το το το τοῖ ἰὼ
τίς δορυσθενὴς ἀνὴρ
ἀναλυτὴρ δόμων
Σκυθικά τε χερὶ παλίντονα
ἐν ἔργῳ βέλη 'πιπάλλων "Αρης
σχέδια τ' αὐτόκωπα νωμῶν ξίφη ;

Who is the man strong with a spear, the
deliverer of houses, and hurling, [like] War,
the arrows [of the bow] bent back by the
hand in battle, and brandishing swords in
close quarters, together with their very
hilts ?[3] 151   13

175. οὐχ ἧσσον αὖ δακρυτὰ—
Not less on the other hand to be wept for—[4]   152   19

---

[1] H. adopts Scaliger's ἀντικακτανεῖν in lieu of ἀντικατθανεῖν. But
Scaliger's reading was, as I can testify, ἀντικατακτανεῖν, found subse-
quently with a γρ. in MS. Med. In Attic Greek κατακτανεῖν could not
be contracted into κακτανεῖν.

[2] Such is the English of the Latin version by H. of his own text;
where he has altered ἔρυμα into ἕρμα, and τόδε κακῶν κεδνῶν τ' into
τόδε κεδνὸν κακῶν δ', and ἄλγος into ἄγος, and κλύε δέ μοι κλύε σέβας
ὠ into κλύε δέ μοι σέβας κλύ' ὠ—

[3] Such is the literal version of the text of H., where he has changed
τ' ἐν χεροῖν into τε χερὶ, and νωμῶν βέλη into νωμῶν ξίφη with Pauw.

[4] H. adopts Emper's αὖ δακρυτά in lieu of εὖ δακρυτά.

183. [After this verse, H. has marked the loss of another with this sense—' the wife of Ægistheus the doer of shame ;' in Greek, 'Η τοῦ μὲν αἰσχυντῆρος Αἰγίσθου δάμαρ.] *page* 152 *line* 16

189. [After 'Ορέστου H. understands οὐκ ἔχω with the Schol., and conceives that Electra is here talking to herself.] 152 20

191. εἶθ' εἶχε φωνὴν ἔμφρον'— Would that it had an intelligent voice[1] 152 21

193. ἀλλ' ἦν σαφηνῆ τόνδ' ἀποπτύσαι πλόκον— But it would have been clear[2] for me to reject this lock— 152 23

197-201. [This tetrastich, commonly the continuation of the speech of Electra, is assigned to the Chorus by H. but without his giving any reason for the change.] 152 27

204. [After συνεμπόρου τινὸς, H. has marked the loss of one or more lines by asterisks.] 152 33

220. ὡς ὄντ' 'Ορέστην γάρ σ' ἐγὼ προσεννέπω ; As being Orestes do I then address thee ?[3] 153 19

225,6. ————————βόστρυχον τριχὸς σαυτῆς ἀδελφοῦ, συμμέτρου τῷ σῷ κάρᾳ. The bunch of the hair of thy brother, corresponding with that on thy head.[4] 153 23

228. [After εἰς δὲ θήρειον γραφὴν, 'upon the picture of animals,' H. has marked by asterisks the loss of a line ; which, had it been preserved, would have equalized the eleven lines spoken by Orestes with the eleven in the mouth of Electra.] 153 30

235. ὦ τερπνὸν ὄνομα— O name delightful to me—[5] 154 3

---

[1] H. adopts Auratus' ἔμφρον' instead of εὔφρον'—

[2] H. adopts Erfurdt's ἦν σαφηνῆ in lieu of εὖ σαφηνῆ—

[3] H. reads γάρ σ' ἐγὼ προσεννέπω in lieu of τάσδ' ἐγὼ σε προυννέπω : where προσεννέπω is due to Arnald. But γὰρ could not be the fourth word in a sentence.

[4] This verse H. has placed after βόστρυχον τριχὸς, not, as commonly, after κηδείου τριχός.

[5] H. adopts Valckenaer's ὄνομα for ὄμμα—

Line in Greek Text.		Reference to Bohn's Edit.

252-60. [These nine verses H. assigns to Electra, to answer to the nine spoken by Orestes.] *page* 154 *line* 18

275. τὰ μὲν γὰρ ἐκ γῆς δυσφρόνων μηνίματα
For the angry feelings of the ill-disposed [coming] from the earth[1] 155   3

276. ——————τὰς δ' αἰνῶν νόσους,
Praising others as diseases—[2] 155   5

281. [H. has put the verse, commonly read here, after φόβος, in v. 284. So too does Blomf., whose name however is not mentioned. 155   8

291. ——δέχεσθαι δ' οὔτε συλλύειν τινα.
And that no one receive him nor sail with him[3] 155   18

302. [H. prefers in the Notes εἰ δὲ μὴ, τάχ' εἴσομαι, to prevent εἴσεται being taken in a passive sense.] 156   3

316. σκότῳ φάος ἀντίμοιρον
A light, having a share opposite to [or 'in return for'] darkness[4] 156   12

327-9. πατέρων τε καὶ τεκόντων
γόος ἔνδικος ματεύει
ῥοπὰν, ἀμφιλαφὴς ταραχθείς.
A just sorrow, excited in abundance, seeks the turn [in the scale] for a father and a mother[5] 156   18

330,1. ——————ὅδ' ἐπιτύμβιος
θρῆνος
This lament over thy tomb—[6] 156   21

---

[1] H. adopts Lobeck's μηνίματα in lieu of μειλίγματα—
[2] Such is the literal version of the text of H., which I must leave for others to understand, if they can.
[3] So H. adopts Bothe's interpretation of συλλύειν—
[4] H. adopts Erfurdt's ἀντίμοιρον in lieu of ἰσόμοιρον—
[5] Such is the English of the Latin version by H. of his own text; where he has adopted Lachmann's ῥοπὰν in lieu of τὸ πᾶν. ταραχθείς, literally 'troubled,' could hardly mean 'excited.' But
[6] H. reads δέ σ' ὅδ' in lieu of τοῖς—for the sake of the metre in the strophé; where is now retained ἂν ἕκαθεν—although he once suggested ἄγκαθεν, asserting that the optative could be used in a potential sense without ἄν.

---

[1] So reads H. in lieu of ἐπιστρεπτὸν αἰῶνα κτίσσας, and refers to Bekker, Anecdot. p. 363, 17, Αἰῶ· τὸν αἰῶνα κατ᾽ ἀποκοπὴν Αἰσχύλος εἶπεν—and so too Ahrens, whose name however is not mentioned.

[2] So H. in lieu of ἦς and ἔζης.

[3] H. reads μετ᾽ ἄλλῳ with Stanl. and δουρικμῆτι with Blomf.

[4] H. alters τέθαψαι into τεθάφθαι with Ahrens (or rather Abresch), and inserts from conjecture πέπρωσο—But πέπρωσο is a word that never is, for it never could be, found.

[5] H. alters ὀδυνᾶσαι γὰρ, found in MSS., to δύνασαι γάρ—which he renders—'For thou mayest.' But the meaning of those words he has failed to unfold.

[6] H. alters τούτων into γ᾽ ὄντων—

[7] H. reads with Boissonade τοκεῦσι δ᾽ ὅμως τελοῖτο in lieu of τελεῖται. But ὅμως means 'however,' not 'equally.'

[8] H. adds from conjecture ποτε after γένοιτο μοι—

384-8. ————τί γὰρ κεύθ-
ω, φρενὸς οἷον ἔμπας
ποτᾶται πάροιθε πρώρας
δριμυστάκτου κραδίας,
θύματος ἔγκοτον, στύγος ;
    For why should I conceal how great a hatred
    of mind, mixed with anger for a sacrifice, is
    flitting entirely before the prow of a heart
    dropping with bitterness ?[1]   ....   *page* 158 *line* 6

394. κλῦτε δὲ τὰ χθονίων πρότιμα—
    And hear ye, the honored of those under the
    earth.[2]   158   12

401. ————ἀραὶ τεθυμένων
    Ye curses of the sacrificed—[3]   158   19

406. οἰκτρὸν τόνδε κλύουσαν οἶκτον.
    On hearing this piteous lament.[4]   158   22

410-12. ὅταν δ' αὖτ' ἐπαλκὲς ἦτορ
θάρσῃ, 'πέστασεν ἄχος
πρὸς τὸ φανέν τί μοι καλῶς.
    But when again a valiant heart shall be bold,
    it has displaced a sorrow, by causing some-
    thing to appear well to me.[5]   159   1

---

[1] Such is the literal version of the text of H. ; where he has altered
θεῖον into οἷον, and δειμῶς ἄκται in Rob. into δριμυστάκτου, and
πάροιθεν δὲ into πάροιθε—

[2] So H. who now prefers πρότιμα to τιτηνὰ, which he once sug-
gested, in lieu of τετιμέναι, and this too after τιτηνὰ had been received
by Martin, Bamberger, and Paley, as the very word of Æschylus, or
leading the nearest to it.

[3] H. reads τεθυμένων for φθιμένων—But τῶν could not be omitted.

[4] H. inserts from conjecture οἰκτρὸν between κέαρ and τόνδε—

[5] Such I presume is the literal version, which H. would have given of
his text ; where he has introduced ἦτορ from conjecture after ἐπαλκὲς,
and altered θαρέ' into θάρσῃ, and πρὸς τὸ φανεῖσθαι μοι into πρὸς τὸ
φανεῖν τί μοι—To get however at the presumed sense, it would be requi-
site to write πρὸς τοῦ in lieu of πρὸς τὸ—But as even H. confesses the
whole passage to be in a desperate state, it would have been perhaps wiser
to have left it untouched.

413,4. τί δ᾽ ἂν φάντες τύχοιμεν ; ἢ τά περ
πάθομεν ἄχεα πρός γε τῶν τεκομένων ;
In saying[1] what should we hit [the mark]?
Are they not the pangs,[2] which we have
suffered from our parents ?   ....   *page* 159 *line* 3

415. πάρεστι σαίνειν—
It is possible to flatter [some acts[3]]   159   3

418. ἔκοψα κομμὸν Ἄριον
I struck an Arian strain—[4]   159   7

418,9. ——————ἔν τε Κισσίας
νόμοις ἰηλεμιστρίας—
And with the measures of a Cissian woman
lament-pouring[5]   159   7

420. ——————ἄδην ἰδεῖν
To see in abundance—[6]   159   8

439. ἔχεις πατρῷον κόρον—
Thou hast[7] [or 'hearest'] thy father's death 160   4

441. μυχῷ δ᾽ ἄφερκτος
Confined in a recess—[8]   160   6

443. χέουσα πολύδακρυν γόον—
Pouring forth a moaning with many tears[9]   160   8

444. [H. has marked by asterisks the loss of some
words between ἀκούων and ἐν φρέσιν ; and
in the Notes asserts that, although it cannot
be stated exactly what has dropped out, the

---

[1][2] H. adopts τί δ᾽ ἂν φάντες, suggested by Bothe and Bamberger, in
lieu of τί δ᾽ ἂν πάντες, and ἄχεα, for ἄχθεα, with Lachmann.

[3] So probably H. understood Πάρεστι σαίνειν, by mentally sup-
plying τὰ μὲν in the first clause, from τὰ δὲ in the second.

[4] H. alters ἔκοψε into ἔκοψ᾽, and Ἄρειον into Ἄριον—where ' Arius,'
he says, alludes to the people called Arii, who were related to the
Medes.

[5] H. corrects πολεμιστρίας into ἰηλεμιστρίας on the authority of
Hesych. Ἰηλεμιστρίας· θρηνητρίας.

[6] H. reads πολυπλάνητ᾽ ἄδην with Bamberger, in lieu of πολυπά-
λαγκτα δ᾽ ἦν in Turneb.

[7] H. alters λέγεις into ἔχεις—

[8] H. adopts Stanley's μυχῷ for μυχοῦ—

[9] H. adopts Dobree's χέουσα in lieu of χαίρουσα—

whole verse was perhaps to this effect :—
'Hearing of the insulting acts done by these
parties, in your thoughts—']

455. Ἄρης Ἄρει ξυμβαλεῖ
War shall conflict with war—[1]   ....   *page* 160 *line* 20

475,6. κἀγὼ, πάτερ τοιῶνδε σοῦ χρείαν ἔχω
τυχεῖν, μέγαν προσθεῖσαν Αἰγίσθῳ φθόρον—
I have a need of meeting with such things
from thee, O father, that after having placed
a great destruction upon Ægistheus—[2] 161   7

492. ἢ τὰς ὁμοίας ἀντίδος λαβὰς λαβεῖν.
Or grant them in return to receive equal
layings-hold ?[3]   161   29

497 and foll. [H. thus arranges the speeches :—
497 OR.   498 EL.   499 OR.   502 EL.
505 CH.   508 OR., and reads Αὐτὸς δὲ σῶζε
in lieu of Αὐτὸς δὲ σώζει, and, placing Τίμημα
before, instead of after, Καὶ μὴν, he changes
ἀμόμφητον δέ τινα τὸν into ἀμεμφῆ τόνδ'
ἐτεινάτην—]   162   7

524. [H. after Abresch assigns this verse to OR.] 162   29

525. αὐτὴ προσέσχε μαστὸν ἐν γ' ὀνείρατι
She gave herself the breast at least in a
dream.[4]   162   30

546. [H. thus arranges the speeches :—
CH. So may it be ; but explain the rest to
thy friends.
OR. The story is a simple one. I tell this
person to go within, and others to
do one thing, and others not to do
anything at all.]   163   20

---

[1] H. adopts Pauw's ξυμβαλεῖ for ξυμβάλλει.
[2] H. alters τοιάνδε σου φυγεῖν in Turneb. into τοιῶνδε σου....τυχεῖν
—and substitutes his own φθόρον for μόρον, the supplement of Canter.
[3] H. adopts Musgrave's λαβὰς for βλαβὰς ; who refers to Plato in
Phædr. p. 236. B. εἰς τὰς ὁμοίας λαβὰς ἐλήλυθας: and Rep. vii.
p. 544. B., from whence it appears that λαβὴ was applied to the laying-
hold of each other by wrestlers, when they were on the ground.
[4] H. reads ἔν γ' ὀνείρατι in lieu of ἔν τ'—

563,4. τί δὴ πύλαισι τὸν ἱκέτην ἀπείργεται
    Αἴγισθος ; εἴπερ

Why does Ægistheus bar out the suppliant at
    the gates ? especially if—[1]   ....   *page* 163 *line* 35

567,8. ἦ καὶ μολὼν ἔπειτά μοι κατὰ στόμα
    ἀρεῖ, σάφ᾽ ἴσθι, καὶ κατ᾽ ὀφθαλμοὺς βαλεῖ

Or even after arriving he shall then, know
    thou clearly, lift up his mouth before me,
    and cast down his eyes—[2]   164   1

581,6. ποντίαι τ᾽ ἀγκάλαι
    κνωδάλων ἀνταίων
    βρύουσι· πλάθουσι καὶ πεδαίχμιοι
    λαμπάδες πεδάοροι·
    πτανὰ δὲ καὶ πεδαβάμον᾽ ἀπ᾽ ἀνεμοέντων
    αἰγίδων φράσαι κότον.

And the arms of the sea flourish with hostile
    monsters ; and the lights in mid air are
    plentiful in the space between combatants ;
    and things flying and walking on foot
    have spoken of the anger from windy hurri-
    canes—[3]   164   18

---

[1] H. reads ἀπείργεται Αἴγισθος, with MS. Med. But ἀπείργεται
is never found in an active sense. Ald. and Turn. more correctly, ἀπείρ-
γετε, Αἴγισθος εἴπερ—

[2] Such is Bamberger's version of his own text—κατὰ στόμα ἀρεῖ—
adopted by H. in lieu of ἐρεῖ—But correct Greek and common sense
would require rather—ἔπειτ᾽ ἐμοί γ᾽ ἀνὰ στόμα ἀρεῖ—for thus ἀναρεῖ
would be properly opposed to καταβαλεῖ—

[3] Such is the literal translation of the text of H.; where he has
altered βροτοῖσι into βρύουσι, of which, as being, he asserts, the under-
written gloss, he has rejected βλαστοῦσι, and changed πεδαβάμονα
κἀνεμοέντων into πεδαβάμον᾽ ἀπ᾽ ἀνεμοέντων—observing that the
masculine ἀνεμοέντων, joined to the feminine αἰγίδων, ought not to
excite the least suspicion. But as he has failed to show the syntax in
φράσαι, I have translated, as if he meant to write φράσαν, i. e. ἔφρασαν.
He might however have intended to take φράσαι, the infinitive, in the
sense of the imperative. The latter part of these alterations was first
proposed in his Dissertat. de different. Pros. et Pœt. Orat. p. 33 ; but
its meaning even Wellauer said he could not comprehend.

H

587–92. ἀλλ' ὑπέρτολμον ἀνδρ-
ὸς φρόνημα τίς λόγῳ
καὶ γυναικῶν φράσει
τλημόνων παντόλμοις
ἔρωτας ἄταισι συννόμους βροτῶν,
συζύγους θ' ὁμαυλίας ;

But who will tell in a speech the overdaring
thoughts of a man, and the loves of bold
women, and their cohabitings under a yoke,
the fellow-livers with very daring calamities
to mortals[1] 　　　.... 　　　.... 　　　*page* 164 *line* 22

593,4. θηλυκρατὴς ἀπέρωτος ἔρως πάρα νείκᾳ
κνωδάλων τε καὶ βροτῶν.

The love, that rules in females, is present
unlovely in a contest, in the case of monsters
and mortals[2] 　　.... 　　.... 　　.... 164 　　24

595–8. ἴστω δ' ὅστις οὐχ ὑπόπτερος
φροντίσιν, τὰν δαεῖσ' ὁ παιδολύμ-
ας τάλαινα Θεστιὰς μήσατο,
πυρδαῆτιν πρόνοιαν—

Let him, who is not with flighty thoughts, know
the fire-burning plan, which the wretched
child-destroying daughter of Thestis knew
and contrived—[3] 　　.... 　　.... 　　.... 164 　　26

604. ἄλλον δ' ἐστὶν ἐν λόγοις στυγεῖν
Another there is in stories to hate—[4] 　　.... 165 　　1

605. ———————ἐχθρῶν ὑπαὶ
Induced by foes—[5] 　　.... 　　.... 　　.... 165 　　2

[1] Such is the literal version of the text of H. ; where he has altered
λέγοι into λόγῳ, and φρεσὶν into φράσει, and adopted from one MS.
παντόλμοις instead of παντόλμους, and rejected καὶ after τλημόνων on
conjecture. And he has thus given up the notion he once promulgated,
even after it had been adopted by his admirers, that τίς λέγοι could be
united without ἄν.

[2] Such, I presume, is the version of the text of H. ; where he has
altered, with Victorius, ἀπέρωπος into ἀπέρωτος, and παρανικᾷ into
πάρα νείκᾳ.

[3] Such is the version of the text of H. ; where he has altered δαεὶς τὰν
into τὰν δαεῖσ', and πυρδαῆ τινα into πυρδαῆτιν—

[4] H. alters δή τιν' into δ' ἔστιν, as he had suggested at Soph. Œd.
R. 688 ; and adopts Canter's ἄλλαν for ἀλλὰ—

[5] So H. in the text ; but in the Notes observes that Porson's ὕπερ for
ὑπαὶ is very apt.

Line in Greek Text.		Reference to Bohn's Edit.

614–8. ἄκαιρος δ᾽ ὁ......σέβων
    Unseasonable is the person reverencing[1]   *page* 165 *line* 8

619. ἐπ᾽ ἀνδρὶ δᾴοις ἐπικλύτῳ
    Against a man renowned amongst foes—[2]   165   10

622,3. ——γοᾶται δὲ γᾶ πάθος κατά-
      πτυστον
    And the land moans for a suffering object of
      abomination[3]   165   14

623,4. ——ἤκασεν δέ τις
      τὸ δεινὸν ἂν Λημνίοισι πήμασιν
    And a person would assimilate the dreadful
      thing to the calamities at Lemnos.[4]   164   15

631–3. ————τὸ μὴ θέμις γὰρ, οὐ
      λὰξ πέδοι πατούμενον, τὸ πᾶν Διὸς
      σέβας παρεκβαντὸς οὐ θεμιστῶς.
    For that which is not lawful, being not trod-
      den on the ground [is the act] of a person,
      who has transgressed not lawfully the whole
      respect due to Zeus.[5]   165   21

636–8. τέκνον δ᾽ ἐπεισφέρει δόμοισιν, ἐκ δ᾽
      αἱμάτων παλαιτέρων τίνει μύσος
      χρόνῳ κλυτὰ βυσσόφρων Ἐρινύς.
    And it brings a child to houses; and the
      deep-thinking Erinnys, time-honoured, pays
      the pollution [arising] from more ancient
      blood.[6]   165   25

---

[1] H. alters ἀκαίρως δὲ........σέβας into ἄκαιρος δ᾽ ὁ........σέβων—

[2] So H. substitutes ἐπικλύτῳ for ἐπικότῳ, and refers to Apollon. Rh. II. 236 : Εἰ δὴ ἐγὼν ὁ πρίν ποτ᾽ ἐπίκλυτος ἀνδράσι Φινεὺς Ὀλβῷ μαντοσύνῃ τε—

[3] H. alters γοᾶται δὲ δὴ ποθεῖ into γοᾶται δὲ γᾶ πάθος—and takes γοᾶται in an active sense, which would be inadmissible in correct Greek.

[4] H. adopts Portus' ἂν for αὖ.

[5] Such is the literal version of the text of H.; out of which the reader is left to make what sense he can. That it was not very intelligible to H. himself, is shewn by his abridged representation of the passage.— ‘The wickedness of that person, who has impiously violated the reverence due to Jupiter, is not neglected.’ But how such a meaning can be extracted from the words of the text, I am at a loss to discover.

[6] Here again the reader is left to make what sense he can out of this literal version of the text of H., where he has adopted Müller's ἐκ δ᾽— Canter's αἱμάτων, and τίνε, in Turneb.

Line in Greek Text.		Reference to Bohn's Edit.

642,3. τρίτον τόδ᾽ ἐκπέραμα δωμάτων καλῶ,
εἴπερ φιλόξεν᾽ ἐστίν, Αἰγίσθου βίαν.
I make this third call for the coming-out of
the might of Ægistheus from the house, if
indeed it is friendly to strangers.[1]   *page* 166 *line* 3

650. γυνὴ στέγαρχος . . .
A female the ruler of the roof[2]   166   12

651. αἰδὼς γὰρ ἐν λέσχαισιν
For modesty in places of public resort[3]   166   14

657. ⸺δικαίων τ᾽ ὀμπνίων παρουσία
And the presence of food for just per-
sons[4]   166   20

677. οἲ 'γὼ κατ᾽ ἄκρας, ἐκπαθῶς πορθούμεθα.
Woe ! woe ! we are destroyed utterly without
suffering.[5]   ....·   167   6

680. [H. transposes this verse after v. 682, and
reads ἀποψιλοῖ, ' he strips me naked,' instead
of ἀποψιλοῖς, ' thou strippest me naked.]

684,5. σὺν δ᾽, ἥπερ ἐν δόμοισι βακχείας ζάλης
ἰατρὸς ἐλπὶς ἦν, παροῦσαν ἐγγράφει.
And at the same time he (Orestes) writes
down as present the hope, which was the
cure for the storm of drunken passion.[6]   167   13

---

[1] H. adopts Bamberger's reading and interpretation. But such a
sense cannot be fairly elicited from the Greek. For καλῶ could not be
thus united, as Bamberger fancies it could, to the two accusatives,
ἐκπέραμα and βίαν.

[2] H. adopts Bamberger's στέγαρχος in lieu of τόπαρχος in MSS.

[3] H. adopts Emper's λέσχαισιν for λεχθεῖσιν—

[4] H. alters ὀμμάτων into ὀμπνίων, referring to Hesych. Ὄμπνη·
τροφή· Ὄμπνια· τὰ ζωτικά· Ὀμπνία· καρποφόρος τροφή.

[5] H. reads ἐκπαθῶς in lieu of ἐν πασ᾽ ως in MSS., and ἐνθάδ᾽ ὡς in
Turn., and remarks that ἐκπαθῶς, which elsewhere means ' out of suf-
fering,' as shewn by Suidas in Ἐκπαθεῖς, here means ' immediately.'

[6] Such is the English of the Latin version by H. of his own text ;
where he has altered νῦν into σὺν, and adopted Emper's ζάλης for
καλῆς : while he attempts to explain the passage thus altered, by saying
—' He (Orestes) shews the hope to be present ; since he is present
himself, although reduced to ashes.'

699. ὀπισθόπουν τε τοῦδε καὶ ξυνέμπορον.
    Both the follower of this person and partner
    of his path[1]   ....   *page* 167 *line* 28

714. [H. rejects here τὸν χθόνιον : but in Opusc. I.
    p. 115, τὸν νύχιον : whom Paley has followed,
    but without mentioning Hermann's name.] 168   6

716. [After this verse H. marks the absence of
    another, which he has given in the Notes—
    Οἴκοισι πένθος θεὶς νέοις ἀγγέλμασιν, obtained
    from the words of the Scholiast—ἀντὶ τοῦ
    πεποιηκέναι πένθος τῷ οἴκῳ διὰ τῆς ἀγγελίας—
    and he thus renders this supplement, after
    reading τυχεῖν κακὸν in lieu of τεύχειν κακον,
    'This stranger seems to have excited sorrow
    in the house by their tidings.]

725. θετοσκυθρωπὸν ἐντὸς ὀμμάτων γέλων
    κείθουσ'
    Concealing a smile of adopted sadness within
    her eyes[2]   168   17

738. [In defence of the irregular construction
    that led Dindorf to suspect a lacuna here,
    H. has written a note, which even his
    admirers, with the exception of Bam-
    berger, will probably think might have been
    omitted.]   168   28

759,60. ἀλλ' αὐτὸν ἐλθεῖν, ὡς ἀδειμάντως κλύῃ,
    ἄνωχθ' ὅσον τάχιστά γ' εὐδούσῃ φρενί.
    Order him to come as quickly as possible with
    a sleeping mind, that he may fearlessly hear[3] 169   13

760. ἐν ἀγγέλῳ γὰρ κρυπτὸς ὀρθοῦται λόγος.
    For in the case of a messenger a concealed
    speech is made straight.[4]   169   15

---

[1] H. adopts Pauw's ὀπισθόπουν....ξυνέμπορον, and changes δὲ τόνδε
into τε τοῦδε—

[2] H. adopts Erfurdt's θετοσκυθρωπὸν in lieu of θέτο σκυθρωπὸν—
But θετοσκυθρωπὸς is scarcely a good Greek compound.

[3] H. changes γαθούσῃ into γ' εὐδούσῃ, refering to εὐδούσῃ φρενὶ in
Soph. Tympanistr. Fr.

[4] H. retains κρυπτὸς, furnished by the Scholiast in the Leipsic MS. of

772–4. δὸς τύχας εὖ τυχεῖν
κυρίως τὰ σώφρον᾽ εὖ
μαιομένοις ἔχειν

Grant that events may turn out well to those
seeking that temperate matters may be
decidedly well.¹ .... *page* 170 *line* 1

775,6. καδ δίκαν πᾶν ἔπος
ἔλακον—

According to Justice, I have spoken every
word² 170 3

775–7. πρὸ δέ γ᾽ ἐχθρῶν τὸν ἔσωθεν μελάθρων Ζεῦ

Place, O Zeus, him within the house before
his foes³ 170 4

781–7. ἴσχε δ᾽ ἀνδρὸς φίλου πῶλον εὖν-
ιν ζυγέντ᾽ ἐν ἅρμασιν
πημάτων, ἐν δρόμῳ
προστιθεὶς μέτρον, τίν᾽ αὖ
σωζόμενον ῥυθμὸν
τοῦτ᾽ ἰδεῖν γάπεδον
ὀνομένων βημάτων ὄρεγμα.

Support thou the orphan colt (offspring) of a
beloved man, yoked to the car of calamity;
and place thou a limit to his race, so that
this soil may see again that the endeavour
of his paces may, as they cease, preserve
some measure⁴ 170 8

Homer, Ιλ. xv. 207, and rejects κυπτὸς, found in the Venice MS.
according to Villoison, and adopted by Blomf.

¹ So H., where εὖ τυχεῖν is due to Bamberger, in lieu of δὸς τύχας
δέ μου τυχεῖν κυρίως τὰ σώφροσυνεο μαιομένοις ἰδεῖν.

² H. reads καδ δίκαν πᾶν is lieu of διὰ δικᾶσαι in MSS., where πᾶν
is due to Pauw. But καδ δίκαν is an Æolism, never found in Tragic
Greek at Athens; although it is in the Comic fragments of the Doric
Epicharmus.

³ H. adopts Seidler's τὸν ἔσωθεν in lieu of τῶν ἔσω—

⁴ Such is the English of the Latin version by H. of his own text;
where he has adopted Pauw's ἴσχε for ἴσθι—and altered τίς ἂν into τίν᾽
αὖ—and δάπεδον into γάπεδον. To myself the Greek and the version
are equally unintelligible.

Line in Greek Text.		Reference to Bohn's Edit.

788–90. οἵ τ᾽ ἔσω δωμάτων
πλουτογαθῆ μυχὸν ἑνίζετε,
κλῦτε, σύμφρονες θεοί.

Ye too, who sit in the recess rejoicing in
wealth within the house, hear, ye gods, who
think with us.[1] .... *vage* 170 *line* 11

791,2. ἄγετε, τῶν πάλαι
λύσασθ᾽ αἷμα προσφάτοις δίκαις

Come, absolve by new acts of justice the blood
of those of former times—[2] 170 12

793. [After δίκαις H. has marked the loss of a line
by asterisks.]

795,6. τὸ δὲ καλῶς κτίμενον ὦ μέγα ναίων
στόμιον

O thou that dwellest in the well-built large
[cavern's] mouth—[3] 170 15

796–8. ——εὖ δὸς ἀνέδην δόμον ἀνδρὸς
καί νιν ἰδεῖν φιλίοις
ὄμμασιν ἐκ δνοφερᾶς καλύπτρας.

Grant that the house of the man and himself
may freely see with friendly eyes out of the
dark veil[4] 170 16

799–801. ξυλλάβοι δ᾽ ἐνδίκως
παῖς ὁ Μαίας ἐπιφορώτατος
πρᾶξιν οὐρίαν θέλων

And may the son of Maia, bearing down very
much, assist justly, wishing an action with
a favourable wind.[5] 170 19

---

[1] H. adopts Seidler's ἐνίζετε in preference to his own ὁρίζετε, in lieu
of νομίζετε—

[2] H. omits with Canter πεπραγμένων after τῶν πάλαι—

[3] H. adopts Bamberger's κτίμενον for κτάμενον—which I first pro-
posed in the Classical Journal No. 13, p. 168.

[4] Such is the English of the Latin version by H. of his own text;
where he has altered ἀνιδεῖν into ἀνέδην—of which he says, that both
ἐλευθερίως and λαμπρῶς are glosses, that have crept into the text.

[5] Such is the literal and to myself unintelligible version of the text of
H.; where he now retains ἐπιφορώτατος, which he formerly altered into
ἐπιφθορώτατος.

802–5. τὰ δ᾽ ἄλα᾽ ἀμφανεῖ
χρήζων· ἄσκοπον δ᾽ ἔπος λέγων
νύκτα πρό τ᾽ ὀμμάτων σκότον φέρει,
καθ᾽ ἡμέραν δ᾽ οὐδὲν ἐμφανέστερος.

He, who gave the oracle, will shew forth what
was dark ; but, by speaking a word not to
be seen through, he brings a night and
darkness before the eyes, and during the
day he is not more clear.[1]　　.... *page* 170 *line* 20

806. καὶ τότ᾽ ἤδη, τότε πλοῦτον οἴσομεν
And then now, then, we shall bring wealth[2]　　171

809,10. ἅμα δὲ κρεκτὸν γοατὰν νόμον
θήσομεν πόλει
And at the same time we shall place in the
city a strain struck on the lyre-string, by
persons lamenting[3]　　....　　....　　.... 171　　1

810,11. ———————τὰ δ᾽ εὖ
ἔχοντ᾽ ἐμὸν κέρδος αὔξει τόδ᾽—
But affairs, by turning out well, increase this
my gain.[4]　　....　　....　　....　　.... 171　　4

813,16. σὺ δὲ θαρσῶν, ὅταν ἥκῃ μέρος. ἔργων,
ἐπαΐσας τε θροοῦσαν
πρὸς σὲ—τέκνον—πατρὸς
περαίνειν ἐπίμομφον αὐδάν.
And do thou boldly, when shall come [thy]
share in deeds, having heard her cry out to
thee—'My child'—bring to a finish the
inculpating voice of thy father[5]　　.... 171　　7

---

[1] Such, I presume, is what H. meant by his refiction of the text ;
where, in lieu of πολλὰ δ᾽ ἄλλα φανεῖ χρῄζων κρυπτὰ—he reads τὰ δ᾽
ἄλα᾽ ἀμφανεῖ χρῄζων—and says that κρυπτὰ has crept into the text
from the Schol. τὰ δὲ κρυπτὰ νῦν φανερώσει. But if the sense is what
I have supposed, correct Greek would require χρήσας : and hence,
perhaps, χρῄζων must be rendered 'if he wishes it—'

[2] Such is the literal version of the text of H. ; where he has supplied
οἴσομαι from conjecture, and elicited τότ᾽ ἤδη τότε from τότε δὴ—without
observing that τότ᾽ ἤδη is Blomfield's suggestion, and still less, that τότ᾽
ἤδη is incorrect Greek, and that τότε could not be repeated after τότ᾽ ἤδη.

[3] Such is the version of the text of H., which he has given in lieu of
ὁμοῦ κρεκτὸν γοητῶν νόμον μεθήσομεν πόλει : where δὲ is due to Blomf.

[4] H. alters τὰ ἐμὸν ἐμὸν κέρδος ἀέξεται τόδε into τὰ δ᾽ εὖ ἔχοντ᾽ ἐμὸν
κέρδος αὔξει τόδ᾽—answering to the Scholiast's explanation, τὰ καλῶς
ἀποβαίνοντα τὸ ἐμὸν κέρδος ἐστίν.

[5] Such is the text of H., which he has substituted in lieu of ἐπαύσας

| Line in Greek Text. | | Reference t⁰ Bohn's Edit. |

819,20. τοῖς τ' ἄνω πρόπρασσ' ἰὼν
χάριτας ὀργᾶς λυγρᾶς .
And in behalf of those above go and perform
the favour of a harsh passion[1] .... *page* 171 *line* 10

820,21. —————————ἔνδοθεν
φοινίαν ἄγαν τιθεὶς
Placing within thee an indignation [boiling
with blood[2]] 171 12

823. [After this verse H. marks the loss of another,
but without even attempting to shew what
was wanting for the sense.] 171 13

828. γένοιτ' ἂν ἄχθος δειματοσταγὲς—
Would be a fear-dripping burden—[3] :.... 171 18

842. —————————κἀπιθεάζουσ'
And calling upon the gods[4] 172 2

850. [After this verse H. notices the loss of another,
in Greek πλοῦτόν τε δόμων, i. e. 'and the
wealth of houses.'] 172 8

862. —————————δεσπότου πεπληγμένου
Of my master, who has been struck[5] 172 19

870. —————————ποῖ Κλυταιμνηστρα ;
Whither [is gone] Clytemnestra ?[6] 172 26

871. —————————ἐπὶ ξυροῦ πελας
Near to the edge—[7] 172 27

872. —————————πρὸς δίκης πεπληγμένος.
Struck justly[8] 172 27

πατρὸς ἔργῳ θροοῦσα πρὸς σὲ, τέκνον, πατρὸς αὐδὰν και περαίνων
ἐπίμομφαν ἄταν, in MS. Med.

[1] Such is the text of H., where χάριτας is due to Schütz, and λυγρᾶς
to Blomf. in lieu of τοῖς τ' ἄνωθεν προπράσσων χάριτος ὀργᾶς λυπρᾶς.

[2] H. alters ἄταν into ἄγαν—

[3] H. retains δειματοσταγὲς—

[4] H. adopts Schütz's κἀπιθεάζουσ' in lieu of κἀπιθοαζουσ

[5] H. adopts Schütz's πεπληγμένου instead of τελουμένου—

[6] H. retains ποῖ against Elmsley's ποῦ—

[7] So H. in the text; but in the Notes he prefers ἐπιξήνου πέλας,
'near to the butcher's block,' as suggested by Abresch ; who refers to
Ag. 1236.

[8] So H. reads partly with MS. Med., instead of πρὸς δίκην πεπληγ-
μένης in Turneb. But most assuredly a domestic servant of Ægistheus
would never have said that the neck of Clytemnestra had been struck justly.

---

[1] So H. in the text; but in the Notes he prefers his own παρήνεσας
καλῶς.

[2] H. reads ἀλλ᾽ εἶφ᾽—instead of μὴ ἀλλ᾽ εἶφ᾽—How easy was it for
him to read Μὴ ἄλειφ᾽—' Do not daub out—'

[3] H. introduces from conjecture λύσιν between δυοῖν and μιαστό-
ροιν—

[4] H. adopts Pauw's δ᾽ ἐν μάχᾳ; and in the Notes prefers Scaliger's
ἐτητύμως to ἐτήτυμος.

[5] H. refers to this place the fragment, as he imagined, of Æschylus,
preserved by Marius Plotius, p. 2645: ὁ Πύθιος μεσομφάλοις θεὸς παρ
ἐσχάραις.

952,3. κρατείτω δ' ἔπος τὸ θεῖον τὸ μή μ'
ὑπουργεῖν κακοῖς.

Let the divine word rule—" Do not assist the
wicked." [1]   ....   *page* 175 *line* 10

956. μέγα τ' ἀφῃρέθην ψάλιον οἰκετῶν.

I have taken away a great manacle of the
domestics.[2]   175   12

957. ἄναγε μὰν, δόμοι.

Rise up, ye houses.[3]   175   13

957,8. ———————πολὺν ἄγαν χρόνον
χαμαιπετεῖς ἔκεισθ' ἀεί.

For a very long time ye have lain for ever
fallen upon the ground.[4]   175   14

963–5. τύχᾳ δ' εὐπροσωποκοίτᾳ τὸ πᾶν
ἰδεῖν θρευμένοις
μέτοικοι δόμων πεσοῦνται πάλιν.

And with a fortune, that has a good-looking
bed, [it is possible] for those, who lament, to
see all; the foreign settlers in the house
shall fall again.[5]   175   18

---

[1] H. alters κρατεῖται δὲ πως into κρατείτω δ' ἔπος—and rejects παρὰ
before τὸ μὴ—as if it had dropped from the clouds, to use the language
his son-in-law, Fritzsche.

[2] H. reads μέγα with Porson and οἰκετῶν with Franz, in lieu of
μέγαν and οἴκων.

[3] H. alters ἀναγεμὰν δόμοις into ἄναγε μὰν δόμοι—But how the
singular ἄναγε is to agree with the plural δόμοι, H. has neglected to
shew.

[4] H. changes χαμαπετεῖσε κεῖσθ' in MSS. into χαμαιπετεῖς ἔκεισθ'—
where χαμαιπετεῖς is due to Wellauer, and ἔκεισθ' to Bamberger, as it
seems.

[5] Such is the literal and to myself unintelligible version of the text of H.,
of which he has given this Latin representation—translation it is not—
' Prospera ad videndum narrantibus fortunæ revertentur restituti ædibus '
—which I must leave for those to understand, who can ; and to explain
why he omitted ἀκοῦσαι between ἰδεῖν and θρευμένοις—for to say, as he
does, that it was introduced by an interpreter to explain something,
when, in fact, it explains nothing, is to give a reason that is in fact no
reason. With regard to the strange compound εὐπροσωποκοίτα, it
neither is, nor could be, a Greek word.

976. [After ποδοῖν ξυνωρίδα, H. has with Meineke
　　　introduced eight verses, commonly found
　　　after φρονήματος, in v. 998.]　　....　　*page* 176 *line* 3

983-6. τοιοῦτον ἂν κτήσαιτο φηλήτης ἀνὴρ
　　　ξένων ἀπαιόλημα, κἀργυροστερῆ
　　　βίον νομίζων τῷδέ γ᾿ ἂν δολώματι
　　　πολλοὺς ἀναιρῶν πολλὰ θερμαίνοι φρένα.

　　Such a thing of trickery a man, who cheats
　　　strangers, would possess ; and he, who prac-
　　　tices a money-robbing life, would with this
　　　craftiness destroy many persons and warm
　　　his heart.[1]　　....　　　....　　　....　　....　176　　　2

991. ──────Αἰγίσθου γὰρ οὐ λέγω μόρον.
　　For of the fate of Ægistheus I say nothing—[2]　176　　9

992. ──────────ὡς νόμος ． ． ． ．
　　As is the law[3]　　....　　　....　　　....　　....　176　　11

996,7. ἢ σοι δοκεῖ μύραινά γ᾿ εἴτ᾿ ἔχιδν᾿ ἔφυ,
　　　σήπειν θιγοῦσ᾿ ἂν μᾶλλον, οὐ δεδηγμένη.

　　Does she not seem to you, whether she were
　　　naturally a muræna or a viper, to produce a
　　　rotting by touching rather, not having been
　　　bitten—[4]　　....　　　....　　　....　　....　176　　14

1001. στρ.

1009. νῦν αὐτὸν αἰνῶ ． ． ．
　　Now I praise myself[5]　　....　　　....　　....　176　　32

────────────────

[1] So H. reads with a new punctuation, and by adopting Lobeck's
θερμαίνοι φρένα, and rejecting Dindorf's θέρμ᾿ ἄνοι φρενί—
[2] H. prefers λέγω in Schol. and Turneb. to ψέγω in MSS.
[3] H. prefers ὡς νόμος in Canter's ed. to ὡς νόμου—
[4] Such is the English of the Latin version by H. of his own text;
where he has preferred Meineke's Ἦ σοι δοκεῖ to his own Οὐ σοι δοκεῖ,
and to Τί σοι δόκεῖ in MSS.; and he has received from Rob. θιγοῦσ᾿ ἂν—
and from Blomf. μᾶλλον—
[5] H. reads αὑτὸν for αὐτὸν—But αὑτὸν is never used for ἐμαυτὸν, as
Elmsl. and Blomf. have correctly remarked. Hence H. should have
read Νῦν μ᾿ αὐτὸν αἰνῶ—

1013-16. οὔτις μερόπων ἀσινῆ βίοτον
διὰ πάντ᾽ εὔθυμος ἀμείψει,
τέκνον, ἐς μόχθον δ᾽
ὁ μὲν αὐτίχ᾽, ὁ δ᾽ ὕστερον, ἦξεν.

No one of voice-dividing beings shall pass with
good spirits through a life wholly harmless,
my child; but one has rushed on the instant
to trouble, and another subsequently.[1]   *page* 177 *line* 5

1017. ἀλλ᾽ ὡς ἂν εἰδῇτ᾽, οὐ γὰρ οἶδ᾽ ὅπη τελεῖ—

But that ye may know—for I do not know
where [things] will end—[2]   177   9

1018-20. ὥσπερ ξὺν ἵπποις ἡνιοστρόφον δρόμου
ἐξωτέρω φέρουσι γὰρ νικώμενον
φρένες δύσαρκτοι.

Feelings ill-controlled carry [me], as a cha-
rioteer overcome, together with his horses,
out of the course.[3]   177   10

1020,1. ————————πρὸς δὲ καρδίαν φόβος
ᾄδειν ἕτοιμος, ἢ δ᾽ ὑπορχεῖσθαι κρότῳ.

And fear is ready to sing to the heart, which
[is ready] to dance with the noise.[4]   177   12

1028. [After παρέντα δ᾽, H. puts the mark of an
aposiopesis.]   177   20

1029. τόξῳ γὰρ οὔτις πημάτων προσθίξεται.

For no one will touch upon calamities with
an arrow.[5]   177   21

---

[1] So H., with the view of equalizing the antistrophical measures, has
introduced from conjecture τέκνον after ἀμείψει, and ὕστερον before
ἦξεν—and altered ἄτιμος ἀμείψεται into εὔθυμος ἀμείψει. He either
got the idea from, or suggested it to, Erfurdt; who, in the Heidelberg
Journal for 1809, p. 294, proposed to insert τέκνον, and with Schütz,
ὕστερον, and to read ἔντιμος—

[2] H. adopts ὡς ἂν εἰδῇτ᾽, οὐ γὰρ οἶδ᾽—as suggested by Emper and
Martin—in lieu of ἄλλος ἂν εἰδῇ τοῦτ᾽ ἄρ᾽—in MSS.

[3] So H. by taking away the stop after ἐξωτέρω—as if γὰρ could thus
be found after the seventh word in a sentence—and by adopting Schütz's
ἡνιοστρόφον in lieu of ἡνιοστρόφου. And yet how easy was it to read
ὡς γὰρ—and φέρουσιν ἐμὲ instead of ὥσπερ and φέρουσι γὰρ—

[4] H. reads with Emper ἢ δ᾽ ὑπορχεῖσθαι κρότῳ: where κρότῳ is due
to Abresch. But δὲ could not thus follow the relative ἢ—although it
might ἢ, in the sense of αὕτη.

[5] H. adopts Meineke's προσθίξεται in lieu of προσίζεται. But in this

---

formula the perpetual phrase is ἐφικνεῖσθαι or προσικνεῖσθαι. Hence Schütz's ἐφίξεται, adopted by Blomf., is preferable.

[1] H. elicits ἄλλῃ from ἄλλην and retains ἐφέστιον in MSS. But I confess I do not understand how a person, who was at the hearth, could be said to turn by another road, without any mention being made of the place to which Orestes was to go.

[2] H. alters καὶ μαρτυρεῖν μοι μενέλεως ἐπορσύνθη κακὰ in MSS. into ἐκμαρτυρεῖν ᾗ μέλε' ἐπορσύνθη κακὰ—and thus rejects his former reading—ὡς μέλε'—adopted by Paley. He conceives, however, that something has been lost here.

[3] H. has given ποῖαι for Δμωαὶ—as he had tacitly corrected in his Dissertation attached to his edition of Aristotle's Poetics, p. 224. But he should have adopted Δειναὶ rather, as I suggested on Eum. 95. For δμωαὶ could scarcely have been corrupted into ποῖαι.

[4] So H. in the text; but in the Notes he gives up his previous alte-ration πάτρας for πατρὶ, although it had been adopted by Schütz, and proposes to read—φίλτατ' ἀνθρώπων, κέαρ Στροβοῦσιν. But had he turned to my note on Eum. 95, he would have seen that I had already suggested φίλτατ' ἀνθρώπων, περὶ—which is nearer to the old πατρὶ than his κέαρ—

[5] H. reads σοι for τοι—

Line in Greek Text.		Reference to Bohn's Edit.

1056,7. εἶς σοι[1] καθαρμός· Λοξίου δὲ προσθιγὼν
ἐλεύθερόν σε τῶνδε πημάτων κτίσει.

There is one purification for thee ; and laying
hold of Loxias, it shall render thee freed
from these calamities.[2]   .... *page* 178 *line* 20

1066. μόχθοι τάλανες.
Wretched troubles.[3]   178   29

---

[1] H. adopts εἶς σοι—elicited from εἰσσ᾽ ὁ in MS. by Erfurdt and
Ahrens.

[2] H. retains κτίσει. But he does not explain the syntax ; which, as
Ritschel saw, requires κτίσεις, if προσθιγὼν is to be applied to Orestes;
and so it must be applied ; for assuredly the purification did not touch
Apollo, although it came from him.

[3] H. omits τε Θυέστου, as he had suggested in Opusc. I. p. 112.

THE FURIES.

---

[1] S. H. with Stanley and Wakefield.

[2] So H. with Abresch. But πάρα is never found with a plural noun in the sense of πάρεισι ; nor is the last syllable elided, when it is united to a noun singular.

[3] H. reads μεγιστοσωφρόνως in lieu of μεγίστῳ σωφρόνως, and refers to μεγιστότιμος in Suppl. 679. Drake, in his recently published edition of this play, would read λήνει μὲν εἰς τὸ σῶφρον ἐξεστεμμένῳ : where μὲν is due to Hemsterhuis, as stated by Valckenaer on Phœn. 994.

[4] H. retains πλαστοῖσι, which every one else since the time of Schütz, who first proposed πλατοῖσι, had rejected ; and this too without H. explaining what he understood by " not-feigned breathings ;" as if the breathings of the Furies would be represented in any other light than real.

Line in Greek Text.		Reference to Bohn's Edit.

56. ἐκ δ' ὀμμάτων λείβουσι δυσφιλῆ λίβα
And they distil disagreeable rheum from their
eyes [1]   ....   *page* 181 *line* 11

61. ————————μὴ μεταστένειν πόνον
So as not to groan after its labour—[2]   181   15

70. [After H. had in Opuscul. VI. p. 23, asserted
that πεσοῦσαι was a nominative absolute, he
discovered that the aorist participle could
not be so used ; and hence he conceived
that a verse of this kind has fallen out—
Ἐν τοῖσδε τοῖς θρόνοισιν ἀσθενεῖς πάρα, i. e.
'In these seats here are weak.']   186   6

72. Νυκτὸς παλαιαὶ παῖδες
Ancient children of Night—[3]   182   7

79. βιβῶντ' ἀν' ἀεὶ τὴν πλανοστιβῆ χθόνα—
Stalking through the earth ever-trodden by
wanderings—[4]   182   12

95. ————σέβει τοι Ζεὺς τόδ' ἐκνόμων σέβας,
Zeus reverences this honour of lawless per-
sons—[5]   182   27

---

[1] H. adopts my λίβα, which he calls an egregious emendation ;
although he once laboured to defend βίαν, the reading suggested by
Sophianus, in lieu of διὰ, and by so doing misled Wellauer and his
followers.

[2] H. adopts Arnald's πόνον for πόνων—

[3] H. adopts Νυκτὸς in lieu of Γραῖα,—the conjecture of Valckenaer—
But how such a mistake could have arisen, it is difficult to understand.
The poet evidently wrote Γραῖαι, πάλαι τ' ἄπαιδες, as I suggested thirty
years ago.

[4] So reads H., and compares Plato, Legg. VIII. p. 832. c. ἄρχει σὺν
ἀεί τινι βίᾳ—But though ἀεὶ might be thus inserted between σὺν and
τινὶ, it could not be between σὺν and τῇ. Moreover, as βιβῶν is an
Epic form, it cannot be shewn to be a Dramatic one by quoting, as
H. does in its defence, the Lyric Pindar.

[5] H. retains ἐκνόμων σέβας, and renders ἐκνόμων, 'lawless,' since
Suidas explains Ἐκνόμοις by παρανόμοις : and he observes that the
whole passage means, that pity is not wanting to the wicked, when
assisted by a faithful companion. But how such a meaning can be
elicited from the Greek words, I must leave for others to discover ; espe-
cially as H. never hit upon it, when he suggested in Opuscul. VI. p. 25,
ἐκνόμως, what he has subsequently rejected, even after it had been
adopted by Dindorf.

I

Line in Greek Text.		Reference to Bohn's Edit.

99,100. ——————ων . . . .
　　　　ὄνειδος . . . .
　　A disgrace on account of whom—[1]　.... *page* 183 *line* 5

106. ὅρα δὲ πληγὰς τάσδε καρδίας ὅθεν—
　　But see these blows of the heart from whence
　　　　[they are][2]　....　....　....　.... 183　　10

108. ἐν ἡμέρᾳ δὲ μοῖρ' ἀπρόσκοπος φρενῶν
　　But in the day the lot of the mind is not fore-
　　　　seeing—[3]　....　....　....　.... 183　　11

117,8. ἀκούσαθ' · ὡς ἔλεξα τῆς ἐμῆς πέρι
　　　　ψυχῆς.　Φρονήσατ'—
　　Hear; since I have spoken of the danger of
　　　　my soul.　Reflect—[4]　....　....　.... 183　　19

122. φίλοις γάρ εἰσιν, οὐκ ἐμοί, προσίκτορες.
　　For to relations, not to me, there are deities
　　　　presiding over suppliants[5]　....　.... 183　　22

128. τί σοι πέπρακται—
　　What deed has been done by you[6]　　.... 184　　1

---

[1] H. has edited ὧν for ὡς, as suggested by Wakefield and Tyrwhitt. But how ὄνειδος ὧν can have that meaning, I cannot understand.

[2] Such is the literal version of the text of H.; which Müller would not, although Dindorf would, receive; while Schœmann is content with καρδίᾳ σέθεν found in three MSS., as I had edited long ago.

[3] H. in lieu of βροτῶν, reads what the Schol. leads to, φρενῶν, whose words are—ἡ τῆς φρενὸς μοῖρα οὐ προορᾷ ἐν ἡμέρᾳ.

[4] H. retains ὡς, which Schütz had altered into ὧν—

[5] So H. understands this passage by altering ἐμοῖς into ἐμοί—But φίλοις does not mean 'relations;' nor, if it did, would the ghost of Clytemnestra speak of her son, who had murdered her, by the title of φίλοις; nor lastly, could προσίκτορος mean 'presiding over suppliants,' unless the name of a deity were introduced.　The alteration and interpretation, it seems from Paley's note, are due to Müller.

[6] H. retains πέπρακται, despite the fact, that πέπρωται, suggested by Stanl., is confirmed by Τί γὰρ πέπρωται Ζηνὶ πλὴν ἀεὶ κρατεῖν in Prom. 518.

140-2. σὺ δ' αἱματηρὸν πνεῦμ' ἐπουρίσασα τῷδ'
ἕπου, μάραινε δευτέροις διώγμασιν,
ἀτμῷ κατισχναίνουσα, νηδύος πυρί.

But do thou sending to this person a favor-
able breath blood-flowing, waste him away
by second pursuits, making him thin by a
vapour, the fire of the belly[1]   ....   *page* 184 *line* 10

165,6. κρατοῦντες, τὸ πᾶν δίκας πλέον,
φονολιβῆ θρόμβον

Ruling over the blood-distilling gore, alto-
gether more than is just[2]   184   27

174. ἐμοί τε λυπρὸς καὶ τὸν οὐκ ἐκλύσεται—

And he is both grievous to me, and he shall
not liberate him[3]   184   34

176,7. ποτιτρόπαιος ὢν δ' ἕτερον ἐν κάρᾳ
μιάστορ', ἔστιν ὅν, πάσεται.

But being impious he shall possess another
avenger, it is whom, on his head.[4]   185   2

187. παίδων τε χλοῦνις ἠδ' ἀκρωνία κακῶν.

The castration of boys and the climax of
ill—[5]   185   11

---

[1] Such is the literal version of the text of H.; who has altered τῷ into
τῷδ', through his conceiving, what he could not support by a single
passage, that τῷδ' could thus end one verse, if the next began with a
vowel; while to prevent the ambiguity that would arise from τῷδ' thus
coming before ἀτμῷ, he has changed the order of vv. 141,2.

[2] S. adopts Wakefield's θρόμβον for θρόνον, and unites θρόμβον with
κρατοῦντες.

[3] H. reads ἐμοὶ for κἀμοὶ—and applies τὸν, in the sense of τοῦτον, to
Orestes. But had Æschylus alluded to Orestes, he would have written
rather τόνδε τ'—not καὶ τὸν—

[4] Such is the literal version of the text of H. where he once wished to
read ἔστιν οὗ—

[5] H. adopts the emendation, suggested by Fritzsche, Παίδων τε
χλοῦνις ἠδ' ἀκρωνία κακῶν—to which he was led, as the son-in-law of
Hermann should have stated, by my correction—Παίδων τε χλοῦνις καὶ
κακῶν ἀκρωνία—For ἠδὲ is an Homeric word, never found except in cor-
rupt passages in the extra-choral parts of Greek tragedy, as Valckenaer
was the first to remark, whose doctrine I have supported sufficiently
against the objections of Porson.

Line in Greek Text.		Reference to Bohn's Edit.

188. λευσμόν τε καὶ μύζουσιν . . .

And persons moan a stoning—[1] .... *page* 185 *line* 12

193,4. ἐν τοῖσδε πλησίοισι χρηστηρίοις

In these neighbouring oracular shrines—[2] 185   17

199. ἀλλ' εἶς τὸ πᾶν ἔπραξας, ὡς παναίτιος

But you singly have done all, as being the
   entire cause[3] 185   20

212. ————————καὶ παρ' οὐδὲν ἧκέ σοι

And of no account have come to you—[4] 186   13

219. τὸ μὴ τίνεσθαι μηδ' ἐποπτεύειν κότῳ

So as not to punish nor to look upon them
   with anger—[5] 186   19

226. τιμὰς σὺ μὴ σύντεμνε τὰς ἐμὰς ψόγῳ

Do not cut short my honors by abuse—[6] 186   26

230. ————————κἀκκυνηγετῶ.

And I hunt him out.[7] 186   30

236-8. οὐ προστρόπαιον, οὐδ' ἀφοίβαντον χέρα
   ἄλλοισιν οἴκοις καὶ πορεύμασιν βροτῶν·
   ἀλλ', ἀμβλὺς ἤδη προστετριμμένον μύσος—

Nor uncleansed as to hand in other houses and
   journeyings of men ; but already blunted as
   to a pollution, worn down—[8] 187   2

---

[1] H. retains λευσμὸν and unites it to μύζουσιν, as Kühner wished to do. But those scholars should have produced at least one passage, to prove that μύζουσιν could be thus introduced between τε καὶ and οἰκτισμόν.

[2] So H. retains πλησίοισι, and refers πλησίοισι χρηστηρίοις to the places near the temple, where the Chorus were then supposed to be, after having been driven out of it by Apollo.

[3] H. reads with Canter εἶς for εἰς and retains ὡς against Wakefield's ὤν, which Dindorf attributes to one Martin.

[4] H. reads ἧκέ σοι in lieu of ἤρκέσω in MSS.

[5] H. adopts Meineke's alteration of γενέσθαι into τίνεσθαι, and endeavours to support it by Œd. C. 994, εἰ πατήρ σ' ὁ καίνων ἦν [vulg. ἦ] τίνοι' ἂν εὐθέως—But he forgot that as τίνεσθαι is ' to revenge oneself,' it could not be applied to the Furies. Bad, however, as is the proposed reading, it is better than πένεσθαι, ' to be in poverty,' formerly suggested by Schütz, and adopted by H.

[6] H. reads ψόγῳ for λόγῳ—

[7] H. has edited Eurfurdt's κἀκκυνηγετῶ in lieu of κἀκκυνηγέτης in MSS.

[8] Such is the literal version of the text of H. ; where he transposes two

verses, and reads μύσος instead of τε πρὸς—which he once changed into πάρος, adopted by Schütz and Reisig, and subsequently into τε πρὸς, as others likewise had done.

[1] H. alters λεύσσετον into λεῦσσέ τε—

[2] H. reads αὖτέ γ᾽ instead of αὖτε γοῦν in some MSS., and αὖτέ γ᾽ οὐκ in others. But γε could not thus follow αὖτε.

[3] H. in the text adopts Scaliger's χρεῶν. But in the Notes he prefers χερῶν.

[4] So H. reads with an antiptosis—

[5] So H. in the text, explaining κατηρεφῆ by 'cloud-covered'—for he probably remembered the expression in Horace: 'Nube candentes humeros amictus '—But he observes in the Notes that that my κατω-φερῆ, from which Fritzsche got his κατηφερῆ, is not an improbable conjecture.

[6] H. reads τῶνδε δαιμόνων, rejecting σκιὰν after δαιμόνων, as a gl.

[7] H. supplies καθαρῶς after καθαρὰς—

[8] So reads H., where γέρας is due to Evers, as stated by Müller, in lieu of χέρας—

348. παλλεύκων πέπλων δ' ἀγέραστος ἄμοιρος ἄκληρος
ἐτύχθην.

And I have been formed without the honour
and the share and the lot of very white
garments.[1] .... *page* 190 *line* 4

352-4. ἐπὶ τὸν, ὦ, διόμεναι,
κρατερὸν ὃν ἔθ' ὁμοίως
μαυροῦμεν νέον ἅλμα.

After whom, alas ! pursuing, we render equally
obscure the young leaping, although it is
strong[2] 190 8

355-7. σπενδομένᾳ δ' ἀφελεῖν τινὶ τάσδε μερίμνας
Μοῖρ' ἀτέλειαν ἐμαῖσι λιταῖς ἐπικραίνει
μηδ' εἰς ἄγκρισιν ἐλθεῖν.

And for me, making a libation to take away
from some one these cares, Fate has accom-
plished a non-efficiency to the prayers
addressed to myself, and to come not even
to a trial.[3] 190 10

358,9. Ζεὺς γὰρ δειματοσταγὲς ἀξιόμισον ἔθνος τόδε
λέσχας
ἃς ἀπηξιώσατο—

For Zeus has thought this race, fear-shedding,
hate-deserving, not worthy of his converse.[4] 190 13

363,4. σφαλερὰ τανυδρόμοις γὰρ
κῶλα—

For limbs are unsteady to the quick running[5] 190 15

366. τακόμενοι κατὰ γᾶς—
Wasted away below the earth[6] 190 17

---

[1] H. supplies from conjecture ἀγέραστος before ἄμοιρος.

[2] Such is the English of the Latin version by H. of his own present
text; for in Opuscul. VI. 2. p. 73, he had suggested another refiction
of the passage which is commonly read at its close—μαυροῦμεν ὑφ'
αἵματος νέου.

[3] Such is the literal version of the text of H.; who has altered σπευ-
δόμεναι into σπενδομένᾳ, and τινα into τινί—But what he understood
himself by the passage, as thus edited, he does not state, nor can I
discover.

[4] H. alters αἱματοσταγὲς into δειματοσταγὲς—

[5] H. inserts γὰρ—as Paley was the first to suggest.

[6] H. reads κατὰ γᾶς for κατὰ γᾶν, as Paley first suggested.

---

[1] H. inserts from conjecture μένει after μοι—He formerly supplied ἐστιν after παλαιὸν—

[2] H. adopts Wakefield's κώλοις in lieu of πώλοις—

[3] Such is the English of the Latin version by H. of his present text; Λέγειν δ᾽ ἄμομφον ὄντα τοὺς πέλας κακῶς—where he has adopted ἄμομφον from Rob., as recommended by Elmsl. on Med. p. 93.

[4] H. has edited Κρύψασ᾽, ἃ λουτρῶν ἐξεμαρτύρει φόνον—as he suggested in Opuscul. tom. IV. p. 339. Schoemann, however, and Franz, prefer Κρύψασα, λουτρῶν δ᾽ ἐξεμαρτύρει φόνον, as I had edited long ago from the conjecture of Scaliger, whose supplement of δ᾽ after λουτρῶν has been confirmed by three MSS.

[5] So H. in the text; but in the Notes he proposes to alter εἰ μή τι τῶνδ᾽ ἔρξαιμι into Εἰ μὴ ἀντιδρῶν ἔρξαιμι—for he saw, as I was the first to point out, that there was nothing to which τῶνδε could be referred.

[6] H. reads μεῖζον ἢ εἴ τις οἴεται, where after μεῖζον he has inserted ἢ, which he once conceived to be unnecessary. See my Poppo's Prolegom. p. 200.

465–7. ἄλλως τε καὶ σὺ μὲν κατηρτυκὼς δρόμοις
   ἱκέτης προσῆλθες, καθαρὸς ἀβλαβὴς δόμοις
   ἐμοῖς· ἄμομφον ὄντα δ' αἰδοῦμαι πόλει.

  Especially since, after having been worn down
   by runnings, thou hast come as a suppliant,
   purified and guileless, to my house ; and I
   feel a pity for a person, who is without
   blame from the city.[1] .... *page* 191 *line* 1

469–471. καὶ μὴ τυχοῦσαι πράγματος νικηφόρου,
   χώρᾳ μεταῦθις ἰὸς ἐκ φρονημάτων
   πέδῳ πεσὼν ἄφερτος αἰανὴ νόσος.

  And not meeting with a victory-bringing suit,
   hereafter poison from our thoughts, falling
   on the ground, [shall be] a disease painful,
   not to be borne by the country.[2] 194 4

472,3. τοιαῦτα μὲν τάδ' ἐστίν· ἀμφότερα μένειν
   πέμπειν τε, δυσπήμαντ' ἀμηχάνως ἐμοί—

  Of such kind are these things ; both acts to
   remain and to send, are, as being very cala-
   mitous, without a plan for me.[3] 194 7

474–7. ἐπεὶ δὲ πρᾶγμα δεῦρ' ἐπέσκηψεν τόδε,
   φόνων δικαστὰς ὁρκίους αἱρουμένη
   σέβειν κελεύσω τῶν ἐμῶν ἀστῶν πόλιν,
   θεσμὸν, τὸν εἰς ἅπαντ' ἐγὼ θήσω χρόνον.

  But since this matter has come, like a thun-
   derbolt, hither, I will, after selecting sworn
   judges of murders, * order the state of my
   citizens to reverence* the ordinance, which
   I will lay down for all time.[4] 193 8

---

[1] So H. transposes the verses, and adopts δρόμοις from two MSS. in
lieu of ὅμως, and ἐμοῖς, the conjecture of Linwood and Franz, in lieu of
ὅμως, and alters αἱροῦμαι into αἰδοῦμαι—

[2] Such is the literal version of the text of H.; where χώρᾳ μετ' αὖθις,
the conjecture of Wellauer, elicited from χῶραι μετ' αὖθις in MSS., has
been adopted, even though the verb required for ἰὸς is wanting in this
sentence, and in the preceding one another verb to agree with τυχοῦσαι.

[3] Such is the literal version of the text of H., who has adopted Sca-
liger's δυσπήμαντ' in lieu of δυσπήματ'.

[4] So H. partly in the text, and party in the Notes, where he has given
the Greek words Σέβειν κελεύσω τῶν ἐμῶν ἀστῶν πόλιν, answering to
the English between the asterisks. But that Æschylus, or any other
poet, would have written τῶν ἐμῶν ἀστῶν πόλιν, even H. himself,
were he alive, would scarcely have undertaken to prove.

Line in Greek Text.		Reference to Bohn's Edit.

479. ——ἀρωγὰ τῆς δίκης θ᾽ ὁρκώματα.

And oaths the aiders of Justice.[1] .... *page* 194 *line* 11

482. ὅρκον πορόντας μηδὲν ἔκδικον φράσειν.

Giving an oath not to say anything unjustly.[2] 194   13

495. πάντ᾽ ἐφήσω μόρον.

I will send every destruction.[3] 195   4

496–500. πεύσεται δ᾽ ἄλλος ἄλλοθεν, προφων-
        ῶν τὰ τῶν πέλας κακὰ,
        λῆξιν ὑπόδυσίν τε μόχθων·
        ἄκεα δ᾽ οὐ βέβαια τλά-
        μων μάταν παρηγορεῖ.

One shall hear from one quarter, and another
from another, while proclaiming the ills of
neighbours, an end and remission of labours,
and an unhappy one vainly advises reme-
dies not firm.[4] 195   5

510–12. ἔσθ᾽ ὅπου τὸ δεινὸν αὖ
        τις φρενῶν ἐπίσκοπον
        δειμανεῖ καθήμενον.

It is where a person will again dread what
is terrible, that sits as the inspector of
thoughts[5]— 195   11

515,16. τίς δὲ μηδὲν ἐν δέει
        καρδίαν ἔτ᾽ ἀνατρέφων—

Who nourishing not at all his heart still in
fear—[6] 195   13

---

[1] H. adopts Wellauer's ἀρωγὰ τῆς δίκης θ᾽ ὁρκώματα—But the copu-
lative could not be thus found after the third word in a sentence.

[2] So H. elicits πορόντας from περῶντας, by the aid of the Scholiast's
διδόντας, and adopts Markland's φράσειν for φρεσίν. But ὅρκον πορεῖν
is not a Greek phrase; and, if it were, it would mean, like ὅρκον διδόναι,
'to tender an oath to another', not 'to make oath,' as the reading of
H. would require.

[3] H. tacitly retains ἐφήσω—to which not a few critics have justly
objected.

[4] Such is the literal version of H.'s last refiction of the text, which
differs but slightly from the equally unintelligible one which he had
given in Opuscul. VI. 2. p. 82.

[5] H. has now edited αὖ in place of εὖ, which he had previously
retained from MSS.; and he is now content with δειμανεῖ, which he had
previously altered into δεῖ μενεῖν.

[6] H. adopts δέει for φάει, as suggested by Auratus, and inserts ἔτ᾽
before ἀνατρέφων—

526–8. ἐκ δ' ὑγιείας
αὖ φρενῶν ὁ πάμφιλος
καὶ πολύευκτος ὄλβος.

But on the other hand, after health of mind,
  wealth all-loved and much-prayed-for—[1] *page* 194 *line* 19

542–45. τὸν ἀντίτολμον δέ φαμι καὶ παραιβάταν
  τὰ πολλὰ παντόφυρτ' ἄνευ δίκας
  βιαίως σὺν χρόνῳ καθήσειν
  λαῖφος—

And I say that the man of opposite boldness,
  and a transgressor,[2] [as regards] the majo-
  rity of things all confused without justice,
  will the sail let down with violence in
  time—[3]   195   26

556. εἶτ' οὖν διάτορος.........Τυρσηνικὴ
  Whether the piercing Tyrrhene trumpet—[4]   196   7

560–3. σιγᾶν ἀρήγει καὶ μαθεῖν θεσμοὺς ἐμοὺς
  καὶ τὸν διώκοντ' ἠδὲ τὸν φεύγονθ' ὅμως
  πόλιν τε πᾶσαν, εἰς τὸν αἰανῆ χρόνον
  ἐκ τῶνδ' ὅπως ἂν εὖ καταγνωσθῇ δίκη.

It is an advantge to be silent * and for both
  the pursuer (plaintiff), and the flyer (de-
  fendant) equally,* and for the whole city, to
  learn my statutes, in order that the suit may
  be decided upon correctly by these for all
  time.[5]   196   9

---

[1] H alters φρενῶν ὁ πᾶσι φίλος into αὖ φρενῶν ὁ πάμφιλος—

[2] H. has edited, what he proposed in Opuscul. VI, 2. p. 84, φαμὶ καὶ
παραιβάταν, and rejects his previous φημὶ παρβάταν, although the
latter has been adopted by his followers, little dreaming that they would
be eventually deserted by their guide.

[3] Such, I presume, is the version that H. intended of his text; where
κατὰ is to be supplied before τὰ πολλὰ—or perhaps he meant λαῖφος to
be the object, not the subject of καθήσειν; and in that case the version
would be—' will let down the sail.'

[4] H. marks here a lacuna betwteen διάτορος and Τυρσηνικὴ, which, he
says, cannot be supplied in any sure manner; and though he conceived
that his own supplement, proposed in Opuscul. VI. 2. p. 85, Εἶτ' οὖν
διάκτωρ διάτορος Τυρσηνικὴ, is not unworthy of the poet, he has not
shewn what he understood by διάκτωρ, thus standing by itself; and he
has even confessed it is a word not to be found elsewhere.

[5] So H. has marked in the text a lacuna, which he has supplied in the
Notes with his own Greek—Καὶ τὸν διώκοντ' ἠδὲ τὸν φεύγονθ' ὅμως—

answering to the English between the asterisks. But he forgot that ἠδὲ was an Homeric, not a Tragic word, as shewn on v. 187, n. 5, and that ὅμως is never, in correct Greek, used in the sense of ὁμοίως.

[1] H., who once proposed to read, καὶ τόνδ᾽ ὅπως ἂν—and to refer τόνδε to Orestes, but afterwards preferred Καὶ τούσδε—has now suggested Ἐκ τῶνδ᾽—which he refers with the Schol. to the Areopagites.

[2] H. adopts νόμῳ, edited long ago by myself and suggested likewise by Erfurdt, in lieu of δόμων, for which H. once proposed θρόνων—and so after him did Elmsley on Med. 155.

[3] H. reads Ὅπως τ᾽ for Ὅπως—

[4] So H. in the text; but in the Notes, he says : 'I have not thought proper to change πρὸς τοῦ δ᾽ ἐπείσθης—although πρὸς τοῦ δὲ πεισθεὶς, would come into the mind of any one,' where he alludes to myself ; for so I had edited, and corrected καὶ τίνος into ἔκτανες, not only to avoid the tautology in τοῦ and τίνος, but to complete the sense.

[5] So H. in the text; but in the Notes he doubts whether Æschylus did not write Ναί δεῦρο γ᾽—forgetting that καὶ—γε are frequently united with a word intervening, but ναὶ—γε are never so.

[6] So H. reads Κάμοί γ᾽ in lieu of πέποιθ᾽—to which he was led by finding in the Schol. βοηθοὺς κἀμοὶ πέμψει ὁ πατήρ.

[7] So H. reads τί γὰρ for τοὶ γὰρ in some MSS., and τὸ γὰρ in others.

Line in Greek Text.		Reference to Bohn's Edit.

622. [After δεδεγμένη H. has marked a lacuna by asterisks.]   ....   *page* 198 *line* 28

642,3. ———τὰ δ' ἄλλα πάντ' ἄνω τε καὶ κάτω
στρέφων τίθησιν οὐδὲν ἀσμένῳ μένει.
But turning all the rest of the things topsy-turvy with a delighted power, he considers them as nothing.[1]   199   17

655. [After Διὸς H. has marked by asterisks a lacuna, first pointed out by Butler; and he observes that the sense of the missing verse was, 'Ex capite Jovis armata prosiliens'— Perhaps he meant to read, Ἄκρου θοροῦσ' ἔνοπλος ἐκ κρατὸς Διός.]   200   1

673. ———————ἀστικὸς λεὼς—
Ye people of the city—[2]   200   17

674. [After χυτοῦ H. inserts a tristich commonly placed after 698, ἐν τόποις.]

680. πάγον δ' ὄρειον τόνδ'—
But this mountain-hill[3]   200   24

688,9. αὐτῶν πολιτῶν μὴ 'πικαινούντων[4] νόμους
κακαῖς ἐπιῤῥοαῖσι—
The citizens themselves not making new laws by a vicious influx—   200   26

692. [H. retains περιστέλλουσι, but without stating what he understood by that word.]   201   2

719. σύ τοι, παλαιὰς διανομὰς καταφθίσας—
Thou then, having destroyed the ancient distributions—[5]   201   30

---

[1] H. alters τίθησιν οὐδὲν ἀσθμαίνων μένει, read in some MSS., into τίθησιν οὐδὲν ἀσμένῳ μένει, and takes τίθησιν as τίθημι in Soph. E l.1270, δαιμόνιον αὐτὸ τίθημ' ἐγώ.

[2] H. reads ἀστικὸς for Ἀττικὸς—

[3] H. reads ὄρειον for Ἄρειον—and so too Dindorf. But the adjective derived from ὄρος, is ὀρεινὸς, not ὄρειος, in correct Greek.

[4] H. adopts Stephens' ἐπικαινούντων for ἐπικαινόντων, putting a colon after ἐπιῤῥοαῖσι.

[5] H. adopts διανομὰς, as quoted by the Schol. on Eurip. Alc. 10, first edited by Matthiæ.

766. καὐτοί γ' ἂν ἡμεῖς εἶμεν εὐμενέστεροι.
And we ourselves would be with more kindly
feelings.[1] .... *page* 203 *line* 6

774,5. ἰὸν ἰὸν ἀντιπενθ-
ῆ μεθεῖσα καρδίας
Sending down poison, poison, in return for the
grief of heart—[2] 203 13

776. ——χθόνιον, ἄφορον——
Belonging to the earth, not bearing—[3] 203 14

777. ————ὦ δίκα, δίκα——
O Justice, Justice![4] ....

780. ————————γελῶμαι πολίταις
I am laughed at by the citizens—[5] 203 18

781. δύσοισθ' ἃ 'παθον.
Hard to be borne are what I have suffered—[6] 209 19

787. αὐτός θ' ὁ φήσας αὐτὸς ἦν ὁ μαρτυρῶν
And he who spake, was himself the witness—[7] 203 25

789,90. ὑμεῖς δέ τοι γῇ τῇδε μὴ βαρὺν κότον
σκήψητ', ἀφεῖσαι δαΐων σταλαγμάτων[8]
But do not ye hurl on this land, like a thunder-
bolt, heavy anger, sending of hostile drop-
pings[9] 203 27

813. καὶ κλῇδας οἶδα δώματος μόνη θεῶν
I alone of the gods know the keys of a house[10] 204 12

---

[1] H. alters αὐτοῖσιν ἡμεῖς ἔσμεν into καὐτοί γ' ἂν ἡμεῖς εἶμεν—
[2] H. adopts ἰὸν, ἰὸν ἀντιπενθῆ from three MSS.
[3] H. reads χθόνιον, ἄφορον for χθονιαφόρον.
[4] H. repeats Δίκα—
[5] H. adopts γελῶμαι, the conjecture of Tyrwhitt and Lachmann, in lieu of γένωμαι—
[6] H. rejecting what he had suggested in Opuscul. VI. 2. p. 101, reads δύσοισθ' ἃ 'παθον—
[7] H. reads φήσας for θήσας in MSS.
[8] H. incloses within brackets, as being spurious, μὴ θυμοῦσθε μηδ ἀκαρπίαν τεύξητ', commonly inserted between σκήψητ' and ἀφεῖσαι— But how those words came to be inserted there, H. has failed to unfold.
[9] H. adopts Pauw's δαΐων for δαιμόνων.
[10] H. reads δώματος for δωμάτων—For, says he, it is not likely that Zeus would have more than one magazine of lightning.

825. ————————κατά τε γᾶν οἰχνεῖν
　　　 And to go below the earth—[1]　　 ....　 *page* 204 *line* 21

830. τίς μ' ὑποδύεται τίς ὀδύνα πλευράς ;
　　　 What pain, what is going under [my] sides ?[2]　 204　　　 23

822. ————ἀπὸ γάρ με τιμᾶν ἀμᾶν—
　　　 For from my honours—[3]　　 ....　　　 .... 204　　　 25

835. [H. agrees with Bothe in ed. 1. in considering
　　　 the verse Καίτοι γε μὴν σὺ κάρτ' ἐμοῦ σοφω-
　　　 τέρα as spurious, which he had attempted to
　　　 amend in Opuscul. VI. 2. p. 107.　 But he
　　　 has neglected to shew from whence the
　　　 rejected words could have come.]　　 ... 204　　　 26

844. [After στόλων H. has marked a lacuna by
　　　 asterisks.]　　 ....　　　 ....　　　 ....　　 .... 204　　　 33

848. μηδ' ἐκζέουσ' ὡς καρδίαν ἀλεκτόρων
　　　 Nor causing to boil, as the heart of cocks[4]　 .... 205　　　 2

851. θυραῖος ἔστω πόλεμος ἢ μόλις παρών
　　　 Let war be outside the doors or present with
　　　 difficulty[5]　　 ....　　　 ....　　　 ....　　 .... 205　　　 5

879. ————————τίνα με φῂς ἔχειν ἕδραν ;
　　　 What seat do you say that I possess ?[6]　 .... 205　　　 11

890. ὁποῖα νείκης μὴ κακῆς ἐπίσκοπα
　　　 Such as look upon a contention not bad[7]　 .... 202　　　 26

---

[1] H. alters οἰκεῖν into οἰχνεῖν.

[2] So H. repeats the second τις—

[3] H. reads ἀμᾶν for δαμαίων in MSS.

[4] H. adopts, in lieu of ἐξελοῦσ', the conjecture of Musgr. ἐκζέουσ'—
which he says is to be taken in an active sense, as ἐπέζεσεν is in Eurip.
Cycl. 392, Καὶ χάλκεον λέβητ' ἐπέζεσεν πυρί.

[5] H. reads ἢ μόλις παρὼν in lieu of οὐ μόλις παρὼν, and says that
there is an allusion to the battle of Marathon.　 But why such an allusion
should be made here, he has not explained, nor can I discover.　 Paley,
in his recently published second edition of this play, admits the reading,
but rejects the allusion.

[6] H. retains ἔχειν, which Elmsl. had altered into ἕξειν ; for he could
not understand ἔχειν, nor can I.

[7] Such is the English of the Latin version by H. of his own text ;
where he considers νείκης as synonymous with νείκους, and ἐπίσκοπα
with ἐπιμελητικά.　 But νείκη is never found in ancient Greek for νεῖκος.

---

[1] Such is the English of the Latin version by H. of his own text;
where he has altered τούτων into τέκτων, and supplied from conjecture
προσέπαισαν after βιότου.

[2] H. adopts δ' ἀεὶ, which Musgrave was the first to supply.

[3] So H. renders κύρι' ἔχοντες—But how such a sense is to be elicited
from those words, I cannot understand ; and least of all, where θεοὶ is
omitted.

[4] So H. in lieu of θεαί τ' ὦ μοῖραι—to avoid the necessity of uniting
ἔχοντες with θεαὶ—a violation of syntax that Kühner considers quite
unexceptionable.

[5] So H. renders his present text; where he has now adopted Pauw's
εὑρίσκειν for εὑρίσκει, and rejected his former alteration ἆρα φρονοῦσα....
εὑρίσκεις—where εὑρίσκεις is due to Rob.—and this too after it had
been received as the very words of Æschylus by Dindorf and Paley.

[6] So H. in lieu of καὶ γῆν καὶ πόλιν ὀρθοδίκαιον—

981,2. παρθένου φίλας φίλοις
εὐφρονοῦντες ἐν χρόνῳ.

With kind feelings after a time towards the
friends of the virgin their friend.[1]   *page* 208 *line* 13

996. χαίρετε, χαίρετε δ᾽ αὖθις, ἐπανδιπλοίζω
Farewell, and farewell again—I redouble [the
word][2]   208   24

1009. [After πρεσβυτίδων H. has marked a lacuna
by asterisks.]   208   31

1021,2. δεῦρ᾽ ἴτε, σεμναί, σὺν πυριδάπτῳ
λάμπᾳ.
Come hither, ye solemn deities, with the fire-
devoured torch—[3]   209   9

1024–6. σπονδαὶ δ᾽ ἐς τὸ πᾶν ἔνδαιδες οἴκων
Παλλάδος ἀστοῖς· Ζεὺς ὁ πανόπτας
οὕτω Μοῖρά τε συγκατέβα.
Libations for all time together with the light
of torches of houses from the citizens of
Pallas. So the all-seeing Jupiter and Fate
have come together.[4]   209   11

---

[1] So H. in lieu of φίλοι σωφρονοῦντες—
[2] So H. in lieu of αὖθις, ἐπιδιπλοίζω.
[3] H. inserts σὺν after σεμναί—
[4] Such is the literal and unintelligible English of the text of H. His
Latin version is—' Pax in omne tempus cum lumine tædarum in sedibus
[Furiarum] Palladis civibus. Juppiter et Parcæ sic consenserunt.' But
συγκατέβα means ' have come down together,' not ' have agreed together,'
which would be, in correct Greek, συγκατέφαν.

THE SUPPLIANTS.

---

[1] H. adopts αὐτογενεῖ φυξανορίᾳ, the emendation of Bamberger, in Zeitschrift für die Alterthumswissenschaft, 1839, p. 878.

[2] Instead of βαρύτιμοι H. has βαθύτιμοι—which he refers to the heroes under the earth. But βαθύτιμοι would be scarcely a good Greek compound.

[3] H. reads σφετεριξάμενοι, as edited long ago by myself, in lieu of σφετεριξάμενον, from the conjecture of an unknown scholar, whom I have designated by Lβ. From Hermann's words, 'Scripsi σφετεριξάμενοι,' it would seem as if he were the original proposer of the alteration.

[4] H. omits τ' after ἵνιν—as I had tacitly edited.

[5] H. reads γονέων ἐπιδείξω in lieu of τά τε νῦν ἐπιδείξω—

κ

51,2. ————————γαιονόμοισι δ᾽, ἅ-
ελπτά περ ὄντα, φανεῖται
And what shall appear, although being un-
expected, to those inhabiting the land.[1] *page* 211 *line* 18

59. ἅτ᾽ ἀπὸ χλωρῶν πετάλων ἐγρομένα
Who roused from the green leaves[2] .... 211　22

60. πενθεῖ νέοικτον οἶτον ἠθέων
In laments for the newly-grieved fate of ner
haunts[3] .... 211　23

61. καὶ ξυντίθησι δὲ
And composes—[4] .... 211　24

⌒5. δάπτω τὰν ἁπαλὰν εἰλοθερῆ παρειὰν
I tear my cheek, tender, warmed by summer
heat[5] .... 211　26

68,9. γοεδνὰ δ᾽ ἀνθεμίζομαι
δεῖμα, μένουσα φίλους—
With sobs I cull the flower of fear, while
waiting for friends—[6] .... 211　28

73,4. ὕβριν δ᾽ ἐτύμως στεγοντες εὖ
πέλοιτ᾽ ἂν ἔνδικοι νόμοις.
But truly supporting insolence well, will ye be
just towards laws.[7] .... 211　32

---

[1] H. elicits γαιονόμοισι tom παντανόμοιαοι—But γαιονόμος is
sarcely a good Greek compound.

[2] So H. in lieu of ἅτ᾽ ἀπὸ χώρων ποταμῶν ἐγρομένα—referring to
χλωρῆϊς ἀηδὼν....Δενδρέων ἐν πετάλοισι καθεζομένη, in Od. XIX. 518;
while to ἐγρομένα he applies διωκομένη in the Schol., not perceiving that
it belongs evidently to κιρκηλάτου.

[3] H. reads νέοικτον οἶτον for νέον οἶκτον—But νέοικτον is scarcely a
good Greek compound.

[4] H. inserts δὲ after ξυντίθησι—

[5] H. adopts Emper's conjecture εἰλοθερῆ in lieu o νειλοθερῆ, which
Blomfield more correctly changed into Νειλοτραφῆ—Emper's εἰλοθερῆ
was first suggested by Bothe in ed. 2., and subsequently by Winckel-
mann in Zeitschrift für die Alterthumswissenschaft, 1840. No. 157.

[6] So H. in lieu of ἀνθεμίζομαι δειμαίνουσα φίλους—But what is
meant by ἀνθεμίζομαι δεῖμα, H. does not state, nor can I tell.

[7] H. substitutes στεγοντες for στυγοῦντες, and νόμοις for γάμοις,
and inserts εὖ with Heath. Perhaps, however, by στεγοντες he under-
stood ' cncealig'—

Line in Greek Text.		Reference† Bohn's Edi

78. ἰθείῃ Διὸς

By the straight-forward [will] of Zeus—¹ *page* 212 *line* 2

80,1. πάντα τοι φλεγέθει κἀν σκότῳ μελαίν-
ᾳ τε τύχᾳ μερόπεσσι λαοῖς.
Every where [the desire of Zeus] shines, and
even in darkness and with a dark fate to
people voice-dividing.² 212 4

88,9. βίαν δ' οὔτις ἐξαλύξει
τὰν ἄπονον δαιμονίων.
And no one will escape the violence of the
deities, which is without trouble³ 212 9

90–2. μνῆμον ἄνω φρόνημά πως
αὐτόθεν ἐξέπραξεν ἔμ-
πας ἑδράνων ἀφ' ἁγνῶν
A mind above remembering has somehow
from itself avenged altogether, from holy
seats.⁴ 212 14

99,100. ——————ἄτ-
αν δ' ἀπάτᾳ μεταγνούς.
It shall know its fault, too late ,deceived by
our flight.⁵ 212 15

100. τοιαῦτα πάθεα μέλεα θρεομένα δ' ἐγὼ—
And I lamenting such wretched suffer-
ings—⁶ 212 16

---

¹ So H. renders his own conjecture ἰθείῃ for εἰθείῃ—referring to
Hesych. Εἰθεῖα· δικαιοσύνη.

² Such is the English of the Latin version by H. of his own text;
where he reads μελαίνᾳ τε τύχᾳ in lieu of μέλαιναι ξυντύχαι in MSS.,
observing that ξυν came from some interpolator, who fancied that
preposition to be wanting.

³ So H. in lieu of οὔ τιν' ἐξοπλίζει....ἄποινον ; where οὔτις is due to
Auratus and ἄπονον to Wellauer.

⁴ Such is the literal version of the text of H., in lieu of ἥμενον ἄνω....
ἐφ' ἁγνῶν—where ἀφ' is due to a V. D. mentioned by Spanheim.

⁵ Such is the English of the Latin version by H. of his own text,
ἄταν δ' ἀπάτᾳ μεταγνούς—But how those words can convey such a
meaning, I must leave for others to to discover.

⁶ H. adopts δ' ἐγὼ, the alteration of Enger for λέγω—But δ' coul
not thus be placed after the fourth word in a sentence.

Line in Greek Text.		Reference to Bohn's Edit.

105. καρβᾶν' αὐδὰν εὖ γᾶ κοννεῖς

O foreign land, thou knowest well the word[1]   .... *page* 212 *line* 25

121,2. ————————πατὴρ
παντάρχας παντόπτας

And the father all-ruling, all-seeing, will in the end of time kindly make—[2]   213   2

128. ἔχοντα σέμν' ἐνώπι' ᾿Αρτεμις

Artemis having a solemn visage—[3]   213   5

129,30. παντὶ δὲ σθένει διωγμ-
οῖς ἐμοῖσιν ἀσχαλῶσ'

And with all strength indignant at my being pursued[4]   213   6

136–9. εἰ δὲ μὴ, μελανθὲς
ἡλιόκτυπον γένος

. . . .

Ζῆνα τὸν γάϊον—

But if not, we, a black-flowered race, sun-struck...to Zeus the earthy—[5]   213   8

144,5. ὦ Ζὴν, ᾿Ιοῦς ἰὼ μῆνις
μάστειρ' ἐκ θεῶν.

O Zeus, through the hatred of Io, there is a heaven-sent anger a seeker-out.[6]   213   18

---

[1] So H., where γᾶ κοννεῖς is due to Boissonade and Bamberger, both of whom were indebted to my εἴ γε κοννεῖς ; while καρβᾶν' ὦ, substituted by H. for κάρβανον, is evidently incorrect ; since it was not the land, but the word βοῦνις, which was ' foreign.'

[2] H. inserts ἀν before ἐν and παντάρχας before παντόπτας, as in Soph. Œd. C. 1058. Ζεῦ, θεῶν πάνταρχε, παντόπτα.

[3] H. alters ἀσφαλῶς into ᾿Αρτεμις—But by no mistake of a transscriber could those two words be interchanged.

[4] H. reads with Heath παντὶ δὲ σθένι for παντὶ δὲ σθένουσι, and changes ἀσφαλέας into ἀσχαλῶσ'—

[5] Such is the literal version of the text of H. But as no flower is black, except the smut in wheat, there could be no such compound as μελανθές. The gl. in Hesych. Μελανθές· μέλαν, is evidently an error for Μελανθέν· μέλαν. Moreover, since ἡλιόκτυπος would mean ' sun-struck,' just as Διόκτυπος means ' Zeus-struck ;' the expression ἡλιόκτυπον γένος would signify only ' a race that had suffered from a sun-blow '—which is a very different thing to being merely ' sun-burnt.' Lastly, since Γάιον means one, who is ' on the earth,' or ' earthy,' it could not be applied to Pluto, who is ' under the earth.'

[6] So H. renders his own text ; where he says that ἰῷ, literally ' poison,'

is to be taken in the sense of ' hatred ;' while by ' a seeker-out,' we are to
understand ' a pursuer of us.' But ἰὸς never does, nor ever could, mean
by itself ' hatred.'

[1] Here, again, I have rendered into English the Latin version by H.
of his own text, where has inserted σᾶς from conjecture.

[2] H. adopts ζαχρεῖ' as proposed by Bamberger in lieu of τὰ χρεῖ in
Turneb.

[3] Such is the English of the Latin version by H. of his own text;
where he has substituted γύνη in the place of γένος : for says he, from
whence did Danaus, who had lately come to Argos, learn that the Argives
were ἐπίφθονον γένος ?

[4] ΔΑ. Ἴδοιτο.... ΧΟ. θέλοιμ'.... ΔΑ. μή νυν.... ΧΟ. ὦ Ζεῦ....
ΔΑ. κείνου........ΧΟ. .... ΔΑ. καὶ Ζηνὸς

[5] So H. with the common text ; where Dindorf has adopted my
πατρὸς, for which, says H., there is no sufficient reason.

[6] H. adopts πυκάσμασι found in Lβ'. in lieu of πυκνώμασι.

---

[1] Instead of οὐδὲ, H. thinks that Æschylus wrote οὔτε—as I edited tacitly, seeing that οὐδὲ could not be introduced between ὅπως τε and ἀπρόξενοί τε.

[2] H. reads ξυνήσεται in lieu of ξυνοίσεται. But the middle ξυνήσομαι from ξυνίημι is not a Greek word ; and if it were, it could not be united to στόχῳ.

[3] H. reads πού μ' for πόλλ' in MSS.

[4] So H., who says that by τηρὸν Ἑρμοῦ ῥάβδον is meant 'a herald' —But he should have shewn how τηρὸς either is, or could be, a Greek word.

[5] H. adopts αἶαν ἧς δι' from Turneb. and alters ἄλγος into ἀγνὸς— referring to Pers. 492, ἀγνοῦ Στρυμόνος.

[6] H. reads τὸ for τοῦ—But τὸ could hardly thus follow πᾶσαν αἶαν— although it is partly confirmed by MS. Med.

[7] H. elicits τἀπὶ τάδε from τάπειτα δὲ in Rob. and considers ἐπὶ τάδε as one word. But how τὰ ἐπὶ τάδε could thus follow τῶνδε he has not explained ; and hence in Præf. Hec. p. 39, he formerly suggested τῶνδε κἀπὶ τὰ κρατῶ.

[8] Such is the English of the Latin version by H. of his own text ; μηνιται' ἄκη elicited from μηνεῖται ἄκη in MSS. But he has not shewn

---

where μηνιταῖος is to be found, nor how μηνιται' ἄκη could bear the
meaning he assigns to those words.

¹ H. reads ἔχοντες in lieu of ἔχον δ' ἂν in MSS.   But ἔχοντες
could not be united to ἐξεύχοιο, unless the first sentence be taken abso-
lutely.

² So H. renders the words of the text, which mean literally—' And I
will fit all these true things to a discourse.'

³ H. adopts my οἶμαι in lieu of εἶναι—

⁴ H. changes καὶ τὰν in MSS. to καὶ τὰν—But as τὰν is τοι ἂν, the
particles καὶ τοι would have no meaning here.   He next adopts κρεο-
βόρους, the reading of an unknown critic, and of Lobeck in Paralipom.
p. 260, in lieu of κρεοβρότους.

⁵ So H. by rearranging the speeches, and by altering ἢν into ἦν—and
καὶ κρυπτὰ into κἄκρυπτα—and τῶν παλλαγμάτων in Turneb. ino

Line in Greek Text.		Reference to Bohn's Edit.

293. οἶστρον καλοῦσιν αὐτὸν Ἰνάχου πελας.
They call it œstrum, near Inachus.[1]　　　*page* 217 *line* 9

296. [After ἵκετο H. has marked the absence of a
line by asterisks.]　　　....　　　....　　　.... 217　　15

300. [After ἐπώνυμος H. has again pointed out by
asterisks a lacuna　　....　　　....　　　.... 217　　21

322. τίς δ᾽ ἂν φιλῶν ὠνοῖτο τοὺς κεκτημένους;
What person loving would purchase his mas-
ters ?[2]　　....　　　....　　　....　　　.... 218　　　6

324. ναὶ, δυστυχούντων γ᾽ εὐμαρὴς ἀπαλλαγή.
Yes, there is an easy liberation—[3]　　　.... 218　　　9

336,7. λυκοδίωκτον ὡς δάμαλιν
As a fawn wolf-pursued[4]—　　　....　　　.... 218　　22

340. νεύονθ᾽ ὅμιλον τόνδ᾽ ἀγωνίων θεῶν.
This nodding band of the gods, presiding over
contests[5]　　....　　　....　　　....　　　.... 218　　23

346. σὺ δὲ παρ᾽ ὀψιγόνου μάθε γεραιόφρων.
But do thou with an old mind learn from one
born later.[6]　　....　　　....　　　....　　　.... 218　　30

τἀμπαλάγματα—But what is the meaning of the words, ' She was as
much as possible,' as applied to Io, or ' It was as much as possible,' to
the report, H. has not explained.

[1] So H., who says that as οἶστρος is a Greek word, it is false to attri-
bute it to the Ægyptians ; and that, if it be an Ægyptian word likewise,
it is absurd to introduce the mention of it here. Accordingly he has
elicited Ἰνάχου from οἱ νείλου—forgetting that the οἱ could not be
dispensed with.

[2] H. reads φιλῶν for φίλους.

[3] H. reads ναὶ for καὶ. But what is got by the change, it is difficult
to discover.

[4] H. elicits λυκοδίωκτον from λευκόδικτον—But neither he nor any one
else ever saw or heard of a doe crying out, when pursued by a wolf ; for
instead of crying out, it runs away as fast at it can, as shewn by Theo-
critus, Φεύγεις, ὥσπερ ὄϊς πολιὸν λύκον ἀθρήσασα, and by Horace—
' Cervus uti....visum lupum fugies.' Hence I suggested λύκῳ δερκτὸν,
' seen by a wolf '—or λύκῳ δηκτὸν, ' bitten by a wolf.'—

[5] Such is the version of the text of H. where νεύονθ᾽ has been sug-
gested by Bamberger, in lieu of νέον θ᾽, and τόνδ᾽ by H. instead of τῶνδ᾽
—But how the band of the gods could be said to nod under the shade of
the boughs, it is difficult to understand.

[6] H. adopts my γεραιόφρων in lieu of γεραφρόνων.

Line in Greek Text.		Reference to Bohn's Edit.

347-9. ποτιτρόπαιον αἰδόμενος οὐ πενεῖ
καλλιπότμου τύχας· * ἱεροδόκα * πέλει *
θεῶν λήματ' ἀπ' ἀνδρὸς ἁγνοῦ.

Pitying a suppliant thou wilt not be in want
of fortune with a good fate. The dispo-
sition of the gods is sacrifice-receiving from
a pure man—[1]   ....   *page* 218 *line* 31

384,5. —————————κοὐ μήποτε
εἴπῃ λεὼς . . .
And never shall the people say[2]   219   27

402. μῶν σοι δοκεῖ—
Does it not seem to you—[3]   220   6

418,9. ——————————μένει δορὶ τίνειν
ὁμοιίαν θέμιν.
It remains for equal Themis to pay with the
sword[4]   220   15

424. στρέβλαισι ναυτικαῖσιν ὡς προσηρμένον.
As if fitted together by twisted naval [tools]. 220   22

426. καὶ δώμασιν μὲν, χρημάτων πορθουμένων,
γένοιτ' ἂν ἄλλα κτησίου Διὸς χάριν,
ἄτης τε μείζω καινὸν ἐμπλῆσαι γόμον.
And to houses, property being destroyed, there
would be other things, through the favour
of Zeus, who presides over property, and
to fill a new freight greater than calamity[e] 220   23

---

[1] Such, I presume, is what H. meant by his text : where all the words
between the asterisks have been inserted from conjecture. and οὐ πενεῖ
elicited from οὖπερ by the aid of οὐ πτωχεύσεις in the Schol. But how
λήματα can be said to be ἱεροδόκα, it is impossible to understand. For
ἱεροδόκα is applied only to altars or temples, as I have shewn in my note
on this passage.

[2] H. adopts κοὐ μὴ ποτε, the alteration of Wordsworth, in lieu of καὶ
μή ποτε—

[3] H. reads Μῶν σοι δοκεῖ in lieu of Μῶν οὐ δοκεῖ—

[4] H. adopts δορὶ τίνειν, suggested by Boissonade, in lieu of δρεικτίνειν
—and reads ὁμοιίαν with Klaussen. But δορὶ τίνεν would mean ' to
pay for wrong by a spear,' not 'to punish;' while the Homeric form
ὁμοιίαν is justly repudiated by Dindorf ; to say nothing of the fact that
Justice was not represented by the ancients, as holding a spear, like
Pallas, although she was seen with a sword.

[5] H. reads προσηρμένον, the conjecture of Scaliger, for προσηγμένον.

[6] Such is the literal version of the text of H. : where he has transposed

the second and third verses, and altered χρήμασιν μὲν ἐκ δόμων into δώμασιν μὲν χρημάτων, and γε μείζω καὶ μέγ᾽ ἐμπλήσας into τε μείζω καινὸν ἐμπλῆσαι, and adopted ἄτης for ἄτην from Turneb.

[1] H. has altered ἀλγεινὰ θυμοῦ into μὴ ἀλγεῖν ἃ—but forgotten to shew on what μὴ ἀλγεῖν depends.

[2] H. has placed the verse Ἡ κάρτα νείκους τοῦδ᾽ ἐγὼ παροίχομαι, which commonly follows πημονῆς ἄκη, after γνώμην ἐμὴν, and altered it into Ἡ κάρτ᾽ ἄνοικτος τοῦδ᾽—although he was content formerly on Med. 964, to read Καὶ κάρτα νείκους—without any other alteration.

[3] H. adopts Τάχ᾽ ἂν, the conjecture of Marckscheffel, in lieu of τύχαν in MSS., and he reads, himself, γυναικὶ for γυναικῶν—But the question is not about what would be, but what is, befitting.

[4] H. adopts in lieu of ὑποστήσει my ὑποστήσεις, which he attributes to Wellauer; while Paley takes the credit of the alteration to himself.

[5] H. in lieu of μακιστῆρα reads δακνιστῆρα—a word that is certainly not found elsewhere, nor probably could be. H. quotes, indeed, Pers. 569, στένε καὶ δακνάζου. But there it is easy to read—πύκν᾽ ἄζ᾽ ὤ. For ἄζειν is ' to cry αἶ,' as οἰμώζειν is ' to cry οἴμοι.'

[6] H. has introduced this verse of his own composition, evidently modelled after Agam. 1037, Ἴθ᾽, ὦ τάλαινα, τόνδ᾽ ἐρημώσασ᾽ ὄχον: although he says himself not a word about the imitation.

Line in Greek Text.		Reference to Bohn's Edit.

465. —————————ἂψ ἐν ἀγκάλαις λαβὼν
Taking back in [your] arms—[1]   ....   *page* 221 *line* 26

466. βωμοὺς προνάους καὶ πολυξεστους ἕδρας
Altars before the temples, and much-polished
seats—[2]   221   26

470. καὶ γὰρ τάχ' ἂν τις οἰκτίσας, ἰδὼν τάδε—
For perhaps some one, feeling pity, after
seeing these things[3]   .... 221'   ?29

482. —————————μὴ θράσος τέκη φόβον.
Lest [my] boldness produce a fear [on the part
of the people][4]   222   1

486. καὶ ξυμβόλοισιν—
And to those who meet[5] 222   5

488. —————————καὶ τεταγμένος κίοι
And may he ordered go.[6]   222   7

498. ἀεὶ δ' ἀνάρκτων ἐστὶ δεῖμ' ἐξαίσιον.
The fear of persons without a ruler is ever
unreasonable.[7]   222   23

---

[1] H. reads ἂψ for αἶψ'—For though Valckenaer had remarked in Diatrib. p. 139, that ἂψ was a word never heard on the Attic stage, yet H. asserts that the language of this play approaches rather close to that of Homer—an assertion it would be difficult to prove, at least in the extra-choral parts.

[2] H. reads πολυξέστους in lieu of πολισσούχων—But why mention should be made of ' much-polished seats,' H. has not thought proper to explain.

[3] So H. reads, as Linwood suggested, whose name is however omitted, in lieu of οἶκτος εἰσιδὼν τάδε—

[4] So H. explains the common text—and rejects φόνον, proposed by Pauw and adopted by nearly all subsequent editors.

[5] Although H. has edited ξυμβόλοισιν, yet in the Notes he doubts whether the poet did not write ξυμβολοῦσι—but without stating that the same correction had been suggested by myself in the Classical Journal, and by Valckenaer in Not. MSS.

[6] So H. in text; but in the Notes he prefers κίει, the conjecture of Schütz, to κίοι. For the optative is scarcely intelligible here.

[7] H. alters ἀνάκτων into ἀνάρκτων, which he refers to the daughters no longer under the rule of their absent father.

Line in Greek Text.		Reference to Bohn's Edit.

500. ἀλλ' οὔτι δαρόν˘σ' ἐξερημώσει πατὴρ
But not for a long time shall father leave you
    deserted.[1]   ....   *page* 222 *line* 24

511. πιθοῦ τε καὶ γενέσθω
Be persuaded and let it be.[2]   .... 222 ˙   33

515. τὸ πρὸς γεναρχᾶν ἐπιδὼν
Looking on the side of ancestors[3]   222   36

520,1. δίας τοι γένος εὐχόμεθ' εἶναι
    γᾶς ἀπὸ τᾶσδ' ἔνοικοι.
We boast to be a race from this divine land,
    being settled [in it][4]   223   2

524. ματέρος ἀνθονόμους ἐπωπὰς
The flower-feeding lookings-out of her
    mother—[5]   223   4

534. Λύδιά τ' ἀν γύαλα
And through the hollows of Lydia—[6]   223   10

535. καὶ δι' ὅρων Κιλίκων
And through the boundaries of Cilicia—[7]   223   11

537. γᾶς ποταμοὺς ἀενάους
The ever-flowing rivers of the land[8]   223   12

---

[1] H. reads ῾αρόν σ' ἐξερημώσει in lieu of δαρὸν χρόνον ἐρημώσει—
So H. in the text ; but in the Notes he mentions the ingenious conjecture of Lobeck on Soph. Aj. p. 283=250, Πειθοῦ τι, καὶ γένει σῷ in lieu of καὶ γενέσθω.

[3] H. reads τὸ πρὸς γεναρχᾶν in lieu of τὸ πρὸς γυναικῶν—

[4] H. retains δίας, which Porson had altered into δι' ἅς—

[5] H. adopts the interpretation, given by Paley of ματέρος ἀνθονόμους ἐπωπάς, and refers to Steph. Byz. in ᾿Επωπῆ, which was a name applied to Acrocorinthus, because it was the look-out of Sisyphus. But as a look-out is always on the highest ground, and as the highest ground has the fewest flowers, and as a cow does not, like a goat or a sheep, prefer the short grass upon high grounds to the long grass of low grounds, the interpretation of Paley seems to be perfectly untenable, and at variance with λειμῶνα βούχιλον, ' a meadow with much fodder.'

[6] H. alters τε γαύλα into τ' ἀν γύαλα, as Paley, whose name is not mentioned, had already suggested.

[7] H. reads ὅρων for ὀρέων—forgetting that ὀρέων is the very word suited to the mountainous Cilicia.

[8] H. reads γᾶς for τὰς—as I had edited long ago.

Line in
Greek Text.

540. ἱκνεῖται δ' ἐγκεχριμένα βέλει
And she arrives pricked by the dart—[1]   *page* 223 *line* 14

547,8. ————ὀδύναις τε κεντροδαλ-
ήτισι θυιὰς Ἥρας.
And excited by the goading and destructive
pains from Juno.[2]   223   15

552. βοτὸν κακόχαρι δυσχερὲς
A cow disgusting, intractable[3]   223   21

558,9. δι' αἰῶνος κρέων ἀπαύστου
πράκτωρ τῶνδ' ἐφάνη Ζεύς.
Zeus, who rules through ceaseless ages, has
appeared the doer of these acts.[4]   223   24

560. δύα δ . . . .
. . . .
παύεται
And calamity......is stopped[5]   223   25

560,1. ————δακρύων δ' ἀπο-
σχάζει πένθημον αἰδῶ.
And [she] lays open the grief-producing shame
of tears—[6]   223   26

576. εὖτε γε πατὴρ
When the father[7]   223   34

---

[1] H. alters εἰσικνουμένη into ἐγκεχριμένη—and refers to Prom. 564,
Χρίει....με....οἶστρος—

[2] H. reads κεντροδαλήτισι with Erfurdt—and θυιὰς with MS. Med.
in lieu of κεντροδαλήτοις θείαις—But κεντροδηλητὶς is scarcely a good
Greek compound.

[3] So H. inserts hesitatingly κακόχαρι before δυσχερὲς—

[4] H. reads δι' αἰῶνος with myself, although my name is not men-
tioned, and supplies from conjecture—πράκτωρ τῶνδ' ἐφάνη Ζεύς—
similar to Κύπρις τῶνδ' ἐφάνη πράκτωρ in Soph. Trach. 862, and to
Ζεὺς ὅτου πράκτωρ φανῇ in 251.

[5] H. reads δύα for βία: and he might have referred to my note on
Prom. 534, where I have made a similar correction.

[6] Such, I presume, is the version of the text of H., which he has
substituted for δακρύων δ' ἀποστάζει πένθιμον αἰδῶ. His own explan-
ation is—' Pudor cum dolore et lacrimis conjunctus, quod forma humana
privata erat.'

[7] H. supplies the lacuna by reading Εὖτέ γε—

588. δήμου κρατοῦσα χεὶρ ὅπερ πληθύνεται.
    For which matter the prevailing hand of the
      people has become numerous.[1]   *page* 224 *line* 8

603. λέγων διπλοῦν μίασμα πρὸς πόλεως φανὲν
    Saying that a double pollution, appearing on
      the part of the city[2]   224   22

607,8. δημηγόρους δ' ἔλυσεν εὐπιθεῖς στροφὰς
        δῆμος Πελασγῶν.
    And the Pelasgian people set free the well-
      persuading turns of the public-speaker.[3] 224   25

608. ————————Ζεὺς δὲ κράνειεν τέλος.
    And may Zeus perfect the end.[4]   224   27

616. ——————— τάνδε Πελασγίαν
    This Pelasgian[5]   224   34

618. ——ἀρότοις......ἐν ἄλλοις—
    In other ploughed fields[6]   224   35

625. δῖον ἐπιδόμενοι πράκτορα πάνσκοποι
    Looking up to the divine all-seeing avenger—[7] 225   3

626,7. ————————————ὅστις ἂν δόμος ἔχῃ σφ'
    ἐπ' ὀρόφων ἰαύοντα
    Whatsoever house shall have it sleeping on
      the roof.[8]   225   4

---

[1] So H. in lieu of χεὶρ ὅπως πληθύνεται in Turneb. But how ὅπερ can be governed by πληθύνεται, we are not informed.

[2] H. reads πρὸς πόλεως for πρὸ πόλεως—

[3] H. changes ἤκουσεν into ἔλυσεν—

[4] So H. in lieu of Ζεὺς δὲ κράνειν τέλος : for, says he, how did Danaus know that Zeus had brought the affair to an end ? A wish is rather required here. Hence he might have read, Ζεῦ δὲ πᾶν κραίν' εὖ τέλος—'and do thou, Zeus, well bring all to an end.'

[5] H. reads τάνδε Πελασγίαν for τὰν Πελασγίαν and rejects πόλιν—

[6] So H. in the text ; but in the Notes he prefers ἐνάλλοις, suggested by Pauw, to ἐν ἄλλοις. But what are ' the other ' or ' strange ploughed fields,' where Mars is the reaper, we are yet to learn.

[7] H. reads πράκτορα πάνσκοπον—with the aid of the Schol. Διὸς σκοπόν τὸν Διὸς ὀφθαλμὸν τὸν πάντα σκοποῦντα.

[8] So H. in lieu of ὃν οὔτις ἂν δόμος ἔχοι ἐπ' ὀρόφων μιαίνοντα— But if the divine avenger were sleeping on the house-top, it would ill merit the appellation of the 'all-looking,' which H. himself had just given to it.

| Line in Greek Text. | Reference to Bohn's Edit. |

636,7. μήδ'......στάσις
———αἱματίσαι
Nor let revolt blood-stain—[1]   ....   *page* 225 *line* 10

642,3. καὶ γεραροῖσι πρεσβυτοδόκοι προβούλ-
οις θυμέλαι φλεόντων.
And let the altar-places, receiving old men, be
full with honoured counsellors[2]   .... 225 .   13

644-6. τὼς πόλις εὖ νέμοιτο
Ζῆνα μέγαν σεβόντων
τὸν ξένιον δ᾽ ὑπέρτατον.
So may be well directed the city of those wor-
shipping the great Zeus, and the highest
god, presiding over hospitality.[3]   225   23

648,9. τίκτεσθαι δὲ φόρους γᾶς
ἄλλους εὐχόμεθ᾽ εἶναι.
And we pray for other produce of the land to
be brought forth[4]   225   17

662. πρόνομα δὲ βοτὰ γᾶς
And may the cattle feeding over the land[6] 225   25

663. τὸ πᾶν τ᾽......θάλοιεν
And may they flourish altogether—[6]   225   26

---

[1] H. adopts στάσις, which Bamberger would supply here.
[2] So reads H. inserting from conjecture προβούλοις in lieu of πρεσ-
βυτοδόκοι γεμόντων θυμέλαι φλεόντων θ'—But why the altar-places
should be filled by counsellors, we are not informed ; as if the proper
place for such ' most potent, grave, and reverend signors,' as they are
called in Othello, were not the council-hall rather.
[3] H. reads τὼς πόλις with Rob. and μέγαν with Ald., and retains
δ᾽ ὑπέρτατον—with the MSS. and edd. pr., against Canter's Δι᾽ ὑπέρ-
τατον.
[4] H. adopts Ahren's reading, Τίκτεσθαι δὲ φόρους, elicited from
Τίκτεσθαι δ᾽ ἐφόρους in MSS.
[5] H. reads βοτὰ γᾶς in lieu of βοτὰ τως in Turneb., a tacit correction
of βρότατος in MSS.
[6] H. reads θάλοιεν in lieu of λάθοιεν in MSS., although he confesses
that ἔθαλον is an aor. 2, not to be found except in Pseud-Homeric H.
Pan. 33.

Line in Greek Text.		Reference to Bohn's Edit.

664,5. εὐφήμοις δ' ἐπὶ βωμοῖς
μοῦσαν θείατ' ἀοιδοί

And let the minstrels compose a strain at the
altar with good-omened words.[1]　　　*page* 225 *line* 27

668. φυλάσσοι τ' ἀρτέμεια τιμάς

And let soundness guard honours[2]　　　.... 225　　28

669. τὸ δήμιον, τὸ πτόλιν κρατύνει

The people, that rules the city—[3]　　　.... 225　　29

697. ἴσως γὰρ ἂν κήρυξ.........μόλοι

For perhaps a herald......will come[4]　　　.... 226　　14

720. δολόφρονες δ' ἄγαν—

And with very deceitful minds[5]　....　　.... 227　　4

724. εἰ σοί τε καὶ θεοῖσιν

If both to you and the gods—[6]　....　　.... 227　　8

730,1. ἀλλ' ἔστι φήμη κρείσσονας λύκους κυνῶν
εἶναι

But there is a saying that wolves are better
than dogs.[7]　　.　....　　....　　.... 227　　13

---

[1] H. alters μοῦσαι θεαί τ' into μοῦσαν θείατ'—But as the middle voice θείατο would be incorrect, Ahrens suggested θεῖεν—

[2] H. alters ἀτιμίας into ἀρτέμεια—to which he was probably led by ἀτρεμαῖα, suggested by Paley.

[3] So H. in the text; but in the Notes he would read τὸ δήμιόν τε πτόλιν κρατύνοι—partly with Bamberger: while in the next verse he reads προμηθὶς—a form, he says, found in Antholog. Palat. XIII. 7, 5, as applied to the name of a woman.

[4] So H. reads with myself ἂν κήρυξ....μόλοι in lieu of ἢ....μόλοι: although he had on Viger. p. 784, asserted that μόλοι could be used in a potential sense without ἂν

[5] H. alters δὲ καὶ into δ' ἄγαν to suit the ἄγαν in the antistrophé.

[6] So H. in the text; but in the Notes he prefers Εἰ σύν γε καὶ—But σύν γε καὶ θεοῖσιν—'together with the gods likewise'—would be ill-suited to the train of thought.

[7] So H. He should have read τοὺς λύκους κρείσσους—found in MS. Med., where from the other reading κρείσσων came κρείσσονας in Rob., or, what is preferable, H. should have adopted my 'Ἀλλ' ἔστι φήμη τις.... λύκους—for in such a proverbial expression the article would be inadmissible.

732,3. ἔμπας ματαίων ἀνοσίων τε κνωδάλων
    ἔχοντας ὀργὰς χρὴ φυλάσσεσθαι κράτος.
    It is altogether requisite to guard against those,
      who possess the rage of silly and unholy
      monsters.[1]   .... *page* 227 *line* 15

735. οὐδὲ πεισμάτων σωτήρια
    Nor a safety for cables[2]   227   18

741. κἂν ᾖ γαλήνη νήνεμος δ' εὔδῃ κλυδών
    Although there is a calm, and the wave wind-
      less sleeps[3]   227   18

747. ἰὼ γᾶ βοῦνις—
    O hilly land—[4]   227   32

752. τὸ πᾶν δ' ἀφάντως ἀμπετὴς εἰς ἄος, ὡς
    Altogether invisibly stretching out to the air[5]
      as—   227   21

754,5. ἄλυκτον δ' οὐκ ἔτ' ἂν πέλοι νόαρ·
    κελαινόχρων δὲ πάλλεται πρὸ καρδίας.
    The phantom would not be perplexed any
      longer; but is tossed about of a dark colour
      before the heart.[6]   227   22

---

[1] H. reads from conjecture ἔμπας in lieu of ὡς καὶ—and from Turneb. ἔχοντος for ἔχοντες—

[2] H. adopts in the text Scaliger's πεισμάτων σωτήρια, similar to ναύδετα....πρυμνᾶν in Eurip. Tro. 810. But in the Notes he would read πείσματος σωτηριόυ—conceiving that a verse had dropped out.

[3] This Supplement, suggested by Paley, has been adopted by H. where κἂν ᾖ γαλήνη have been elicited from καὶ γαλήνη, preserved by Plutarch II. p. 1090. A. and νήνεμος δ' εὔδῃ κλυδών, invented by Paley, who doubtless remembered Agam. 549, πόντος....κοίταις ἀκύμων νηνέμοις εὔδῃ πεσών.

[4] H. reads with Pauw βοῦνις in lieu of βουνῖτι.

[5] H. here elicits ἀφάντως ἀμπετὴς εἰς ἄος ὡς from ἄφαντος ἀμπετήσας δόσως in MS. G., and quotes ὄμμα ἀμπετὲς ἀκλήϊστον from Heliodorus in Stobæus XCVIII. (C. Herm.) p. 540, and Hesych. Ἄος· πνεῦμα ἢ ἴαμα, correcting there ἢ ἄημα. But as nothing is known of the strange word Ἄος, it would be hazardous to introduce it here; and the more so, as it is easy to read in Hesychius Ἀοῦς ἄημ' ἦν· πνεῦμα, ' There was the breath of morn '—For the gl. is a fragment of a Doric poet, probably Epicharmus, who added, I suspect, ἡδύ— and thus the whole fragment would mean—' Sweet was the breath of morn '—in Greek, Ἀοῦς ἄημ' ἦν ἡδύ.

[6] Such is the literal version of the text of H. But what he understood

L

759. πρὶν ἄνδρ' ἀπευκτὸν τῷδε χριμφθῆναι χροΐ.
    Before an abominable man comes close to this
      skin[1]   ....   *page* 228 *line* 3

762. πρὸς ὃν κύφελλ' ὑδρηλὰ γίγνεται χιών.
    At which the misty and watery clouds become
      snow.[2]   228   5

767,8. πρὶν δαΐκτορος βίᾳ με
      καρδίας γάμου κυρῆσαι
    Before I meet in defiance of my heart with a
      killing marriage.[3]   228   8

775,6. ἢ τίν' ἀμφυγὰν ἔτ' ἢ πόρ-
      ον τέτμω γάμου λυτῆρα
    Or what escape or road shall I discover as the
      freer from marriage—[4]   228   12

777-80. ἴυζε δ' ὀμφὰν, οὐράνια
      μέλη, θεοῖσι λίτανα, καὶ
      τέλεα δύας πελόμενα μοι
      λύσιμα.
    Moan out a voice, heavenly strains, prayers to
      the gods, and [pray] for them to be the
      releasers from calamity—[5]   228   16

780. μάχαν δ' ἔπιδε, πάτερ,
    And look upon the fight, father,[6]   228   16

---

by those words, I must leave for the reader to discover : especially as
νόαρ is not only never found in any good Greek author, but is a manifest
corruption in the opinion of Lobeck, in Paralipom. p. 176, as H.
states himself ; who, however says, that the whole passage alludes to the
imagined appearance of the dark crew, spoken of in the speech of Danaus,
when he first descried their approach.

   [1] H. adopts τῷδε χριμφθῆναι from MS. P. and χροΐ from MS. E.

   [2] H. adopts Dindorf's alteration of νέφη δ' ὑδρηλα into κύφελλ'
ὑδρηλὰ—which is however repudiated by Dindorf himself in Steph.
Thesaur., where he now prefers νέφη δίνδρα—for he had discovered that
κύφελλα was only Alexandrian Greek. What Æschylus really wrote, it
would not be difficult perhaps to discover.

   [3] H. inserts με between βίᾳ and καρδίας—

   [4] Such is the text of H. in lieu of τίν' ἀμφ' αὐτᾶς ἔτι πόρον τέμνω
γάμου καὶ λυτήρια.

   [5] Such, I presume, is the version of the text of H. where he has
adopted from Rob. ἴυζε....οὐράνια μέλη λίτανα θεοῖσι and καὶ τέλεα
from Ald. and substituted δύας for δέ μοι πως—

   [6] H. changes μάχιμα into μάχαν—

Line in Greek Text		Reference to Bohn's Edit.

781. βίαια μὴ στέρξῃς ὁρῶν

Do not love to look on forcible acts[1]   *page* 228 *line* 15

785-9. γένος γὰρ Αἰγύπτειον ὕβρι
     δύσοιστον ἀρσενογενές, οἳ
     μετά με δρόμοισι διόμενοι
     φυγάδα μάταισι πολυθρόοις
     βίαια δίζηνται λαβεῖν.

     For an Ægyptian insulting race, hard to be
       borne, of male birth,[2] who, pursuing me an
       exile by their racing, seek to lay hold of me
       violently through their very clamorous acts
       of folly.[3]   228   1 9

793. στρ. δ'.

Ἡμιχορ. α'. ὂ, ὂ, ἄ, ἄ,
     ὁ δὲ μάρπτις ὁ νάϊος, γάϊος,
     ἠέ, ἠέ.
     τῶν πρὸ σὺ, μάρπτι, κάμνοις.
     ὁσιόφρονα λύσιν καββασίας ὀλωλ-
     υῖα βόαμα φαίνω.

     Hemichor. 1. Oh, oh ! ah, ah ! the seizer [is]
       here, by sea and land. Oh ! oh ! in return
       for which, may you, seizer, be in trouble. I
       am lost and shew forth a crying-out, the
       holy-thinking deliverance from a descent
       [upon land.][4] 228   21

799. ἀντιστρ. δ'.

Ἡμιχορ. β'. ὁρῶ. ὁρῶ·
     τὰ δὲ φροίμι' ἐμῶν βιαίων πόνων
     ἠέ ἠέ.
     βαῖνε φυγᾷ πρὸς ἀλκάν.
     βλοσυρόφρονι χλιδᾷ δύσφορα ναΐ τὰγ-
     γάϊ', ἄναξ, προτάσσου.

---

[1] H. alters μὴ φιλεῖς—an abbreviation, as he supposed, for μὴ φιλήσῃς
—into στέρξῃς—

[2] So H. reads, in lieu of γένος γὰρ Αἰγύπτειον ὕβριν δύσφορον—and
considers ὕβρι as a neuter adjective.

[3] In this remodelled text διόμενοι and δίζηνται are furnished by Rob.,
and οἳ is added from conjecture.

[4] In these verses, where the MSS. and early editions present only a
continued series of corruptions, it will be sufficient to give Hermann's
remodelled text, with a literal English version, leaving the inquisitive
reader to discover from Hermann's notes the reasons that have led to the
alterations, and by which they are supported.

Hemichor. 2. I see, I see.   These are the
preludes of my compulsory troubles.   Oh !
oh ! go in flight towards strength, O king,
with a haughty-minded pride, do thou be
ordered things hard to be borne on ship-
board and on land.]   ....   *page* 228 *line* 24

805. στρ. ε΄.
KHPYZ. σοῦσθε, σοῦσθ᾽ ἐπὶ βᾶριν ὅπως ποδῶν·
XOP.   οὐκοῦν, οὐκοῦν   μεσῳδ.
               τιλμοὶ, τιλμοὶ καὶ στιγμοὶ,
               πολυαίμων φόνιος ἀποκοπὰ κρατός.
HERALD. Rush, rush, to the bark, as quick
      you can with feet.   229   1
CHO. There are then tearings and scratch-
      ings, and the cutting-of of heads with much
      gore and blood.   229   2

809. ἀντιστρ. ε΄.
KHP. σοῦσθε, σοῦσθ᾽ ὀλοαὶ μέγ᾽ ἐπ᾽ ἄμαλα.
HER. Rush, rush, ye lost greatly, to the sea-
      cutting [vessel].   229   4

810. στρ. ϛ΄.
Ἡμιχορ. α΄. εἴθ᾽ ἀνὰ πολύρυτον
                  ἁλμιόεντα πόρον
                  δεσποσίῳ ξὺν ὕβρει
                  γομφοδέτῳ τε δόρει διώλου.
                  αἵμον᾽ ἴσως σέ γ᾽ ἐπ᾽ ἄμαλα
                  ἤσει δουπίαν τἀπὶ γᾷ.
KHP. κελεύω βίᾳ μεθέσθαι σ᾽ ἴχαρ,
        φρενὸς ἄφρονα τ᾽ ἄγαν.
Ἡμιχορ. β΄. ἰού, ἰού,
                  λεῖφ᾽ ἕδρανα, κι᾽ ἐς δόρυ,
                  ἀτίετος ἀνὰ πόλιν ἀσεβῶν.
Hemichor. 1. I wish that along the much-
      flowing and briny path thou hadst perished
      utterly with thy lordly insolence and the
      bolt-bound bark.   Perhaps the [forces] on
      land will send thee with blood to the noisy
      ship.   229   6
HER. I command thee to give up thy desire
      to force, and the silly indignation of mind. 229   8
Hemichor. 2. Oh ! oh !   Leave the seats.   Go
      to the ship thou, who art in no honour,
      behaving impiously, through the city.   229   11

821. ἀντιστρ. ς΄.
Ἡμιχορ. α΄. μήποτε πάλιν ἴδοιμ'
ἀλφεσίβοιον ὕδωρ,
ἔνθεν ἀεξόμενον
ζώφυτον αἷμα βροτοῖσι θάλλει.
γεῖος ἔχω βαθυχάϊος
βαθρείας, βαθρείας, γέρον.

KHP. σὺ δ' ἐν ναΐ, ναΐ βάσει τάχα
θέλεος, ἀθέλεος.

Hemichor. 1. Never may I again behold the
cattle-feeding water, where the life-blood
being increased is in vigour for mortals. I
possess, as an indigenous person of a high
Achæan [origin], seats, seats, old man. *page* 229 *line* 31

HER. But thou on board, on board, shalt go
quickly, willing [or] unwilling.   229   17

Ἡμιχορ. α΄. βία, βία.
φροῦδα πολέα βᾶθί μοι,
πρόκακα πάθ' ὀλόμενε παλάμαις.

Hemichor. 2. Violence, violence. Out of sight!
go far off from me ; suffer, thou lost-one!
previously evils from hands.   229   18

830. στρ. ζ΄.
Ἡμιχορ. β΄. αἰαῖ, αἰαῖ·
εἰ γὰρ δυσπαλάμως ὄλοιο
δι' ἁλίρρυτον ἄλσος
κατὰ Σαρπηδόνιον χῶμ-
α πολύψαμμον ἀλαθεὶς
Ἀερίαισιν αὔραις.

KHP. ἴυζε καὶ λάκαζε καὶ κάλει θεούς·
Αἰγυπτίαν γὰρ βᾶριν οὐχ ὑπερθορεῖ,
χέουσα καὶ πικρότερον οἰζύος νόμον.

Hemichor. 2. Alas! alas! Would that thou
hadst perished by sad hands in the open
space, where the sea flows, while wandering
along the mound of Sarpedon, [caught] by
the gales from Aeria (Ægypt.)   229   20

HER. Moan and tear thy dress and call upon
the gods. For thou shalt not overleap the
Ægyptian bark, while pouring forth a strain
of woe still more bitter.   229   23

841. ἀντιστρ. ζ´.

'Ημιχορ. β´. οἰοῖ, οἰοῖ.

λυμανθεὶς σὺ πρὸ γᾶς ὑλάσκοις
περίκομπα βρυάζων.
ὁ δὲ Βώτας, ὁ μέγας Νεῖλ-
ος ὑβρίζοντά σ᾽ ἀποτρέψ-
ειεν ἄοιστον ὕβριν.

ΚΗΡ. βαίνειν κελεύω βᾶριν εἰς ἀμφίστροφον,
ὅσον τάχιστα, μηδέ τις σχολαζέτω.
ὁλκῇ γὰρ οὗτοι πλόκαμον οὐδάμ᾽ ἅζεται.

Hemichor. 2. Woe! woe! mayest thou, ill-treated before the land, howl out, although making great boasts. May the nourisher, the great Nile, overturn thee, while insulting with insult not to be borne.   *page* 229 *line* 26

HER. I order thee to go the bark, rowed on both sides, as quickly as possible. Nor let any one delay. For a dragging pays no regard at all to the locks of hair.   229   29

850. στρ. η´.

'Ημιχορ. α´. οἰοῖ πάτερ,
βρέτεος ἄρος ἄτα.
ἀμαλάδ᾽ ἄγει μ᾽,
ἄραχνος ὡς βάδην νόαρ, νόαρ μέλαν.
ὁ το το το τοῖ
μᾶ Γᾶ, μᾶ Γᾶ, βοᾷ
φοβερὸν ἀπότρεπε.
ὦ βᾶ, Γᾶς παῖ, Ζεῦ.

ΚΗΡ. οὔτοι φοβοῦμαι δαίμονας τοὺς ἐνθάδε·
οὐ γάρ μ᾽ ἔθρεψαν, οὐδ᾽ ἐγήρασαν τροφῇ.

Hemichor. 1. Alas! father! The protection an image is a calamity. A phantom, a dark phantom, is dragging me, step by step, like a spider, to the sea-cutting bark. Mother Earth! mother Earth! through my clamour turn aside what is frightful. O king Zeus, son of the Earth!   229   32

HER. I do not fear the deities, who are here. For they have not brought me up, nor have they caused me to grow old by their nurture.   230   3

860. ἀντιστρ. η΄.

'Ημιχορ. β΄. μαιμᾷ πέλας

. . . . . .
δίπους ὄφις,
ἔχιδνα δ᾽ ὥς μέ τις πόδ᾽ ἐνδακοῦσ ἔχει.
ὁ το το το τοῖ.
μᾶ Γᾶ, μᾶ Γᾶ, βοᾷ
φοβερὸν ἀπότρεπε.
ὦ Βᾶ, Γᾶς παῖ, Ζεῦ.

KHP. εἰ μή τις ἐς ναῦν εἶσιν αἰνέσας τάδε,
λακὶς χιτῶνος ἔργον οὐ κατοικτιεῖ.

Hemichor. 2. There is raging near...........
a two-footed serpent, and like some viper it
is laying hold of and biting my foot. Alas!
mother Earth, mother Earth, through [my]
clamour turn aside what is frightful, O king
Zeus, son of the Earth !   ....   *page* 239 *line* 6

HER. Unless a person goes to the ship, endur-
ing these things, a tearing shall not pity
the work of a garment.   230   9

·870. στρ. θ΄.

'Ημιχορ. α΄. ἰὼ πόλεως ἀγοὶ πρόμοι, δάμναμαι.

KHP. ἕλξειν ἔοιχ᾽ ὑμᾶς ἀποσπάσας κόμης·
ἐπεὶ οὐκ ἀκούετ᾽ ὀξὺ τῶν ἐμῶν λόγων.

Hemichor. 1. O leaders [and] chiefs of the city,
I am overcome.   230   6

HER. It seems I shall drag you away, pulling
you by the hair ; since you do not hearken
quickly to my words.   ....

873. ἀντιστρ. θ΄.

'Ημιχορ. β΄. διωλόμεσθ᾽· ἄελπτ᾽, ἄναξ, πάσχομεν.

KHP. πολλοὺς ἄνακτας, παῖδας Αἰγύπτου, τάχα
ὄψεσθε· θαρσεῖτ᾽. οὐκ ἐρεῖτ᾽ ἀναρχίαν.

ΒΑΣ. οὗτος, τί ποιεῖς ; ἐκ τίνος¹ φρονήματος—

Hemichor. 2. We are destroyed ; O king, we
are suffering things unexpected.   ....

HER. Kings many ye will quickly see in the
sons of Ægyptus. Be of good cheer, ye will
not call it an anarchy.²   ....

KING. You, fellow, what are you doing ?
From what high thoughts—   230   19

---

¹ In lieu of ἐκ ποίου, H. adopts ἐκ τίνος, as suggested by Briggs.
² H. arranges the speeches as recommended by Heath, whom Dindorf
has improperly refused to follow.

Line in Greek Text.		Reference to Bohn's Edit.

882. [After ἐπίστασαι H. marks the loss of a distich by asterisks.] .... *page* 230 *line* 26

895. λέγοιμ' ἂν ελθὼν—
I will, after coming, tell—[1] 231 1

900. [The tetrastich, which is commonly read here after στόλον, H. transposes after 913, αἴρεσθαι νέον. And so I had edited, although H. says nothing of what I had done.] 231 7

902,3. τί σοὶ λέγειν χρὴ τοὔνομ' ; ἐν χρόνῳ μαθὼν εἴσει σύ τ' αὐτὸς—
Why need I tell you the name? Learning it in time, both you shall know it yourself—[2] 231 17

913. εἰ σοὶ τόδ' ἡδὺ, πόλεμον αἴρεσθαι νέον
It this is agreeable to you, to undertake a new war—[3] 231 22

926. εἰ θυμός ἐστιν εὐτύκους ναίειν δόμους.
If you have a mind to inhabit well-built abodes.[5] 231 29

930. ἀτρεστὶ λωτίσασθε
Take without fear—[6] 231 31

939,40. πᾶς τις . . . . εὔτυκος
Every one is......prepared[7] 232 5

---

[1] H. adopts Heath's λέγοιμ' ἂν in lieu of λέγοις ἂν—

[2] In lieu of εἴσθι γ' αὐτὸς or ἴσως γ' αὐτος, H. adopts Bothe's εἴσει σύ τ' αὐτὸς—which he wrongly attributes to myself; while both Haupt and Ahrens have taken the credit of the restoration to themselves.

[3] In lieu of ἴσθι μὲν τάδ'—H. reads εἰ σοὶ τόδ' ἡδὺ—and he imagines that a distich has been lost after νέον, of which the sense was, ' See then whether you are looking well to the benefit of your people, should you, for the sake of women, involve them in a war.'

[4] Here, again, H. supposes the existence of a lacuna after βίων, but without attempting even to guess at the sense of the missing matter.

[5] So H. in lieu of Εὐθυμεῖν ἐστιν εὐτυχεῖς ἢ ναίειν : where Εἰ θυμὸς is due to Bothe and εὐτύκους to Porson.

[6] H. reads ἀτρεστὶ λωτίσασθε in lieu of πάρεστι λωτίσασθαι. But he does not state he was indebted to Canter for λωτίσασθε, and to myself for ἄτρεστα, for which he has substituted ἀτρεστὶ, although he confesses that ἀτρεστὶ is not to be found elsewhere.

[7] H. reads with Spanheim εὔτυκος in lieu of εὔτυχος. But how εὔτυκος could be here applied to a person, we are not informed.

940. [After τὰ λῶστα H. supposes a tristich to have
been lost ; for otherwise the two anapæstic
systems will be of a different length.] *page* 232 *line* 7

944-7. ————καὶ ἀμηνίτῳ
βάξει λαῶν τῶν ἐγχώρων,
τάσσεσθε, φίλαι, δμωΐδας οὕτως
ὡς . . . . .

And with the not-angry language of the people
of the country put in order,[1] O female
friends, the house-maids in such a way,
that—[2]   232   8

952,3. καί μοι τὰ μὲν πραχθέντα πρὸς τοὺς ἐκγενεῖς
μάλ᾽ οὐ πικρῶς ἤκουσαν αὐτανεψίους.

And they have heard not very bitterly what
has been done by me towards degenerate
cousin-germans.   232   13

958-9. τοιῶνδε τυγχάνοντας ἐν πρύμνῃ φρενὸς
χάριν σέβεσθαι τιμιωτέραν θέμις.

And for persons obtaining things so great, it
is just to reverence in the steering-place of
thought the favour with greater honour.[3] 232   20

960. καὶ ταῦθ᾽ ἅμ᾽ ἐγγράψασθε πρὸς γεγραμμένοις

And these to boot inscribe ye in addition to
what has been written[4]—   232   21

---

[1] H. alters λαῶν ἐν χώρῳ into λαῶν τῶν ἐγχώρων, and takes τάσ-
σεσθε in an active sense, as in Eurip. Heracl. 664. Androm. 1099.
[2] So H. in lieu of καί μου τὰ μὲν πραχθέντα πρὸς τοὺς ἐκτενεῖς
φίλου πικρῶς ἤκουσαν αὐτανεψίους in MS. Med. and he renders
ἐκγενεῖς, to which he was probably led by Heath's ἐγγενεῖς, 'dege-
nerate,' referring to Soph. Œd. T. 506, where Dindorf would read
ἐκγενεῖς instead of ἐγγενεῖς.
[3] H. in lieu of εὐπρυμνῇ φρενὸς....τιμιωτέραν ἐμοῦ has given ἐν
πρύμνῃ φρενὸς—τιμιωτέραν θέμις—observing that Paley had likewise
suggested ἐν πρύμνῃ—and so I had edited long ago from my own con-
jecture and that of Valckenaer in Not. MSS., who refers to τὴν τῆς
ψυχῆς ἀκρόπολιν in Plato, Rep. VIII. p. 560. B.
[4] So H. instead of ταῦτα μὲν γράψεσθε—But as the daughters are not
told where they are to inscribe the advice of their father, I prefer my
conjecture, ταῦτα νῷ ᾽γγράψεσθε—

Line in Greek Text.		Reference to Bohn's Edit.	

963. ——γλῶσσαν εὔτυκον . . . . .
    A well-modelled tongue—[1]   *page* 232 *line* 24

968. θήραις δὲ κηραίνουσί νιν βροτοί· τί μήν ;
    And with hunting mortals hurt it. How not ? 232   28

969. [After this verse H. has placed between aste-
    risks the supplement of another—
       καὶ νηκτὰ πάντως ἐστὶν ἁρπάζοντ' ἰδεῖν
      'And it is possible to see swimming animals
      seize it altogether'—[3]]   232   29

971. καρπώμαθ,' ἃ στάζοντα κηρύσσει Κύπρις,
    κἄωρα κωλύουσά θ' ὡς μένειν ὅρῳ·
    Fruits, which Venus proclaims as distilling
      with drops and unripe, and prohibiting so
      as to remain in a boundary.[4]   232   29

1002. ——γάμος......Κυθέρειος
    A Cytherean marriage[5]   233   18

1003. στυγερῶν πέλοι τόδ' ἆθλον.
    May this be the prize of persons hated ?[6]   233   19

1012. δέδοται δ' ἁρμονία μοῖρ' Ἀφροδίτας
    The power of Aphrodité, leading to concord,
      has been given.[7]   233   23

---

[1] Here again H. has adopted εὔτυκον, the conjecture of Spanheim, in lieu of εὔτυχον. But as γλῶσσα εὔτυκος is quite unintelligible,—at least, it is not found elsewhere—H. should have preferred my γλῶσσαν εὔτροχον—found likewise in Eurip. Bacch. 264, and similar to ἐπιτρυχάδην ἀγορεύεις, in Ἰλ. Γ. 213.

[2] In lieu of θῆρες H. adopts Weiseler's θήραις, and Linwood's τί μήν for τιμήν : although he has neglected to refer to Linwood's note on Eumen. in Addend. p. 199.

[3] To this verse, inserted after πεδοστιβῆ from conjecture, it may be objected that, except in the case of Andromeda, we have not heard of a fish coming out of the sea to seize upon a maiden ; and even that monster was destroyed by Perseus, before it laid hold of the lady.

[4] Such is the literal and to myself unintelligible version of the text of H.; where, to say nothing of τε, which follows κωλύουσα and couples nothing, H. seems to have forgotten that unripe fruits cannot be said to distil drops.

[5] So H. with one MS., observing that γάμος Κυθέρειος means ' an honorable marriage ;' an assertion more easily made than proved.

[6] So H. has corrected στυγερὸν in Turn.

[7] Such is the English of the Latin version by H. of his own text. But how such a meaning can be elicited from the Greek, I must leave for others to discover.

1013. ψέδυραι τρίβοι τ' ἐρώτων
And the whispering paths of Loves[1] ....   *page* 233 *line* 24

1014. φυγάδεσσιν δ' ἐπινοίαις
On account of my design in flying[2]   233   25

1017,8. τί ποτ' ἔκπλοιαν ἔπραξαν
       ταχυπόμποισι διωγμοῖς
Why have they made a sailing-away with a
quick-moving pursuit ?[3]   233   26

1022,2. μετὰ πολλῶν δὲ γάμων ἅδε τελευτὰ
       προτερᾶν πέλοι γυναικῶν
But with many marriages of former women
may this end take place[4]   233   29

1033. τὰ θεῶν μηδὲν ἀγάζειν
Not to bear with difficulty things sent by the
gods[5]   234   2

1036-7. ─────ελύσατ εὖ χειρὶ παι-
       ωνίᾳ
Has freed well with a healing hand[6]   234   4

---

[1] In lieu of ψεδυρὰ in two MSS. H. has edited ψέδυραι, referring to Hesych.—ψέδυρος· ψίθυρος.

[2] Such is the English of the Latin version by H. of his own text ; where I was the first to edit φυγάδεσσιν, for the sake of the metre, in lieu of φυγάδες—an emendation attributed by Scholefield to Wellauer, and by Paley to Haupt ; while Ahrens takes the credit of it to himself. With regard to the sense, by no process could the words φυγάδεσσιν ἐπινοίαις mean, what H. fancied they did.

[3] Instead of εὔπλοιαν H. reads ἔκπλοιαν, and refers διωγμοῖσι not to the pursuit of the daughters of Danaus, but to the running-away of the sons of Ægyptus. But as διωγμὸς never has such a meaning elsewhere, it would be hazardous to take it in that sense here ; even if the train of ideas did, what it does not, admit of such an interpretation.

[4] Such is the literal and to myself unintelligible version of the text of H. who has altered πρότερον into προτερᾶν. For most assuredly the wish in πέλοι, which relates to a future time, is at variance with προτερᾶν, which relates to a past.

[5] H. adopts, with Paley, Stanley's interpretation of ἀγάζειν, which Hesych. explains by βαρέως φέρειν.

[6] So H. inserts εὖ before χειρὶ—

Line in Greek Text.		Reference to Bohn's Edit.

1037,8. ———————καταστροφὰν
   εὐμενεῖ βίᾳ κτίσας
   Making a catastrophe with a kindly force[1]   *page* 234 *line* 5

1041. καὶ δίκᾳ δίκας ἔπεσθαι
   And for justice to follow justice.[2]   234   9

---

[1] H. alters κατασχεθὼν into καταστροφὰν—which means, he says, either 'a simple change' or 'a refuge.'

[2] So H. in the text; but as he says in the Note—'Emendavit Burgesius'—it is evident that he intended to write—δίκᾳ τύχας—for such is my emendation.

COMPLETE CATALOGUE

OF

BOHN'S LIBRARIES,

CONTAINING

STANDARD WORKS OF EUROPEAN LITERATURE IN THE ENGLISH LANGUAGE, ON HISTORY, BIOGRAPHY, TOPOGRAPHY, ARCHÆOLOGY, THEOLOGY, ANTIQUITIES, SCIENCE, PHILOSOPHY, NATURAL HISTORY, POETRY, ART, FICTION, WITH DICTIONARIES, AND OTHER BOOKS OF REFERENCE. THE SERIES COMPRISES TRANSLATIONS FROM THE FRENCH, GERMAN, ITALIAN, SPANISH, SCANDINAVIAN, ANGLO-SAXON, LATIN, AND GREEK. PRICE 3s. 6d. OR 5s. PER VOLUME (WITH EXCEPTIONS). A COMPLETE SET IN 621 VOLUMES, PRICE £139 5s.

Catalogues sent Post-free on Application.

LONDON :

GEORGE BELL AND SONS, YORK STREET,

COVENT GARDEN.

1879.

COMPLETE CATALOGUE

OF

BOHN'S LIBRARIES.

STANDARD LIBRARY.

A SERIES OF THE BEST ENGLISH AND FOREIGN AUTHORS, PRINTED IN POST 8vo.

262 *Vols. at* 3s. 6d. *each, excepting those marked otherwise.*

Addison's Works. With the Notes of Bishop HURD, much additional matter, and upwards of 100 Unpublished Letters. Edited by H. G. BOHN. *Portrait and 8 Engravings on Steel.* In 6 vols.

Alfieri's Tragedies, including those published posthumously. Translated into English Verse, and edited with Notes and Introduction, by EDGAR A. BOWRING, C.B. 2 vols.

Bacon's Essays, Apophthegms, Wisdom of the Ancients, New Atlantis, and Henry VII., with Introduction and Notes. *Portrait.*

Ballads and Songs of the Peasantry of England. Edited by ROBERT BELL.

Beaumont and Fletcher, a popular Selection from. By LEIGH HUNT.

Beckmann's History of Inventions, Discoveries, and Origins. Revised and enlarged. *Portraits.* In 2 vols.

Bremer's (Miss) Works. Translated by MARY HOWITT. *Portrait.* In 4 vols.
Vol. 1. The Neighbours and other Tales.
Vol. 2. The President's Daughter.
Vol. 3. The Home, and Strife and Peace.
Vol. 4. A Diary, the H—— Family, &c.

British Poets, from Milton to Kirke WHITE. Cabinet Edition. In 4 vols.

Browne's (Sir Thomas) Works. Edited by SIMON WILKIN. In 3 vols.

Burke's Works. In 6 Volumes.
Vol. 1. Vindication of Natural Society, On the Sublime and Beautiful, and Political Miscellanies.
Vol. 2. French Revolution, &c.
Vol. 3. Appeal from the New to the Old Whigs; the Catholic Claims, &c.
Vol. 4. On the Affairs of India, and Charge against Warren Hastings.

Burke's Works—*continued.*
Vol. 5. Conclusion of Charge against Hastings; on a Regicide Peace, &c.
Vol. 6. Miscellaneous Speeches, &c. With a General Index.

Burke's Speeches on Warren Hastings; and Letters. With Index. In 2 vols. (forming vols. 7 and 8 of the works).

————— **Life.** By PRIOR. New and revised Edition. *Portrait.*

Butler's (Bp.) Analogy of Religion, and Sermons, with Notes. *Portrait.*

Camoëns' Lusiad, Mickle's Translation. Edited by E. R. HODGES.

Cary's Translation of Dante's Heaven, Hell, and Purgatory. Copyright edition, being the only one containing Cary's last corrections and additions.

Carafas (The) of Maddaloni: and Naples under Spanish Dominion. Translated from the German of Alfred de Reumont.

Carrel's Counter Revolution in England. Fox's History and Lonsdale's Memoir of James II. *Portrait.*

Cellini (Benvenuto), Memoirs of Translated by ROSCOE. *Portrait.*

Cervantes' Galatea. Translated by GORDON GYLL.

Chaucer's Works. Edited by ROBERT BELL. New Edition, improved. With Introduction by W. W. SKEAT. 4 vols.

Coleridge's (S. T.) Friend. A Series of Essays on Morals, Politics, and Religion.

————— **(S. T.) Biographia Literaria,** and two Lay Sermons.

Commines. (*See Philip de Commines.*)

18

Condé's Dominion of the Arabs in Spain. Translated by Mrs. FOSTER. In 3 vols.

Cowper's Complete Works. Edited, with Memoir of the Author, by SOUTHEY. *Illustrated with* 50 *Engravings.* In 8 vols.
Vols. 1 to 4. Memoir and Correspondence.
Vols. 5 and 6. Poetical Works. *Plates.*
Vol. 7. Homer's Iliad. *Plates.*
Vol. 8. Homer's Odyssey. *Plates.*

Coxe's Memoirs of the Duke of Marlborough. *Portraits.* In 3 vols.
₊ An Atlas of the plans of Marlborough's campaigns, 4to. 10s. 6d.

———— **History of the House of** Austria. *Portraits.* In 4 vols.

Cunningham's Lives of Eminent British Painters. New Edition by Mrs. HEATON. 3 vols.
[*Vol. I. ready.*

Defoe's Works. Edited by Sir WALTER SCOTT. In 7 vols.

De Lolme on the Constitution of Eng- land. Edited, with Notes, by JOHN MACGREGOR.

Emerson's Works. 2 vols.

Foster's (John) Life and Correspond- ence. Edited by J. E. RYLAND. In 2 vols.

———— **Lectures at Broadmead** Chapel. Edited by J. E. RYLAND. In 2 vols.

Foster's (John) Critical Essays. Edited by J. E. RYLAND. In 2 vols.

———— **Essays—On Decision of Cha-** racter, &c. &c.

———— **Essays—On the Evils of Po-** pular Ignorance, &c.

———— **Fosteriana: Thoughts, Re-** flections, and Criticisms of the late JOHN FOSTER, selected from periodical papers, and Edited by HENRY G. BOHN (nearly 600 pages). 5s.

Fuller's (Andrew) Principal Works. With Memoir. *Portrait.*

Gibbon's Roman Empire. Complete and Unabridged, with Notes; including, in addition to the Author's own, those of Guizot, Wenck, Niebuhr, Hugo, Neander, and other foreign scholars; and an ela- borate Index. Edited by an English Churchman. In 7 vols.

Goethe's Works, Translated into Eng- lish. In 8 vols.
Vols. 1. and 2. Autobiography, 20 Books; and Travels in Italy, France, and Switzerland. *Portrait.*

Goethe's Works—*continued.*
Vol. 3. Faust. Two Parts. By Miss SWANWICK.
Vol. 4. Novels and Tales.
Vol. 5. Wilhelm Meister's Apprentice- ship.
Vol. 6. Conversations with Eckermann and Soret. Translated by JOHN OXENFORD.
Vol. 7. Poems and Ballads, including Hermann and Dorothea. Translated by E. A. BOWRING, C.B.
Vol. 8. Dramatic Works—Iphigenia, Egmont, Tasso, Goetz, &c., by ANNA SWANWICK, Sir W. SCOTT, E. A. BOW- RING.

———— Correspondence with Schiller. *See Schiller.*

Greene, Marlowe, and Ben Jonson, Poems of. Edited by ROBERT BELL. With Biographies. In 1 vol.

Gregory's (Dr.) Evidences, Doctrines, and Duties of the Christian Religion.

Guizot's Representative Government. Translated by A. R. SCOBLE.

———— **History of the English Revo-** lution of 1640. Translated by WILLIAM HAZLITT. *Portrait.*

———— **History of Civilization,** Trans- lated by WILLIAM HAZLITT. In 3 vols. *Portrait.*

Hazlitt's Table Talk. A New Edition in one volume.

———— **Lectures on the Comic** Writers, and on the English Poets.

———— **Lectures on the Literature** of the Age of Elizabeth, and on Characters of Shakespear's Plays.

———— **Plain Speaker.**

———— **Round Table; the Conversa-** tions of JAMES NORTHCOTE, R.A.; Cha- racteristics, &c.

———— **Sketches and Essays, and** Winterslow (Essays Written there). New Edition.

Hall's (Rev. Robert) Miscellaneous Works and Remains, with Memoir by Dr. GREGORY, and an Essay on his Cha- racter by JOHN FOSTER. *Portrait.*

Hawthorne's Tales. In 2 vols.
Vol. 1. Twice Told Tales, and the Snow Image.
Vol. 2. Scarlet Letter, and the House with the seven Gables.

Heine's Poems, complete, from the German, by E. A. BOWRING, C.B. 5s.

Hungary: its History and Revolu- tions; with a Memoir of Kossuth from new and authentic sources. *Portrait.*

Hutchinson (Colonel), Memoirs of, with the Siege of Latham House.

19

Irving's (Washington) Life and Letters. By his Nephew, PIERRE E. IRVING. In 2 vols.

------- **Complete Works. In 15 vols.**

    Vol. 1. Salmagundi and Knickerbocker *Portrait of the Author.*

    Vol. 2. Sketch Book and Life of Goldsmith.

    Vol. 3. Bracebridge Hall and Abbotsford and Newstead.

    Vol. 4. Tales of a Traveller and the Alhambra.

    Vol. 5. Conquest of Granada and Conquest of Spain.

    Vols. 6 and 7. Life of Columbus and Companions of Columbus, with a new Index. *Fine Portrait.*

    Vol. 8. Astoria and Tour in the Prairies.

    Vol. 9. Mahomet and his Successors

    Vol. 10. Conquest of Florida and Adventures of Captain Bonneville.

    Vol. 11. Biographies and Miscellanies.

    Vols. 12-15. Life of Washington. *Portrait.*

For separate Works, see Cheap Series.

James's (G. P. R.) Richard Cœur-de-Lion, King of England. *Portraits.* 2 vols.

------- **Louis XIV.** *Portraits.* 2 vols.

Junius's Letters, with Notes, Additions, and an Index. In 2 vols.

Lamartine's History of the Girondists. *Portraits.* In 3 vols.

------- **Restoration of the Monarchy,** with Index. *Portraits.* In 4 vols.

------- **French Revolution of 1848,** with a fine *Frontispiece.*

Lamb's (Charles) Elia and Eliana. Complete Edition.

------- **Dramatic Poets of the Time** of Elizabeth; including his Selections from the Garrick Plays.

Lanzi's History of Painting. Translated by ROSCOE. *Portraits.* In 3 vols.

Lessing's Dramatic Works. Complete, with Memoir by HELEN ZIMMERN. *Portrait.* 2 vols.

------- **Chief Prose Works.** Laokoon, Dramatic Notes, Representation of Death. Translated by HELEN ZIMMERN.

Locke's Philosophical Works, containing an Essay on the Human Understanding, &c., with Notes and Index by J. A. ST. JOHN. *Portrait.* In 2 vols.

------- **Life and Letters, with Extracts** from his Common-Place Books, by Lord KING.

Luther's Table Talk. Translated by WILLIAM HAZLITT. *Portrait.*

  20

Machiavelli's History of Florence, The Prince, and other Works. *Portrait.*

Martineau's, Harriet, History of England, from 1800-15.

------- **History of the Peace,** from 1815-1846. 4 vols.

Menzel's History of Germany. *Portraits.* In 3 vols.

Michelet's Life of Luther. Translated by WILLIAM HAZLITT.

------- **Roman Republic.** Translated by WILLIAM HAZLITT.

------- **French Revolution, with Index.** *Frontispiece.*

Mignet's French Revolution from 1789 to 1814. *Portrait.*

Milton's Prose Works, with Index. *Portraits.* In 5 vols.

Mitford's (Mary R.) Our Village. Improved Ed., complete. *Illustrated.* 2 vols.

Molière's Dramatic Works. Translated by C. H WALL. In 3 vols. *Portrait.*

Montesquieu's Spirit of the Laws. A new Edition revised and corrected. 2 vols. *Portrait.*

Neander's Church History. Translated: with General Index. In 10 vols.

------- **Life of Christ.** Translated.

------- **First Planting of Christianity, and Antignostikus.** Translated. In 2 vols.

------- **History of Christian Dogmas.** Translated. In 2 vols.

------- **Christian Life in the Early** and Middle Ages, including his 'Light in Dark Places.' Translated.

Ockley's History of the Saracens. Revised and completed. *Portrait.*

Percy's Reliques of Ancient English Poetry. Reprinted from the Original Edition, and Edited by J. V. PRICHARD. In 2 vols.

Philip de Commines, Memoirs of, containing the Histories of Louis XI. and Charles VIII., and of Charles the Bold, Duke of Burgundy. To which is added, The Scandalous Chronicle, or Secret History of Louis XI. *Portraits.* In 2 vols.

Poetry of America. Selections from 100 American Poets, from 1776—1876. Edited by W. J. LINTON. *Portrait.*

Ranke's History of the Popes. Translated by E. FOSTER. In 3 vols.

Ranke's Servia and the Servian Revolution.

Reynolds' (Sir Joshua) Literary Works. *Portrait.* In 2 vols.

Richter (Jean Paul Fr.) Levana and Autobiography. With Memoir.

———— **Flower, Fruit, and Thorn Pieces.** A Novel.

Roscoe's Life and Pontificate of Leo X., with the Copyright Notes, and an Index. *Portraits.* In 2 vols.

———— **Life of Lorenzo de Medici,** with the Copyright Notes, &c. *Portrait.*

Russia, History of, by WALTER K, KELLY. *Portraits.* In 2 vols.

Schiller's Works. Translated into English. In 6 vols.
  Vol. 1. Thirty Years' War, and Revolt of the Netherlands.
  Vol. 2. *Continuation of* the Revolt of the Netherlands; Wallenstein's Camp; the Piccolomini; the Death of Wallenstein; and William Tell.
  Vol. 3. Don Carlos, Mary Stuart, Maid of Orleans, and Bride of Messina.
  Vol. 4. The Robbers, Fiesco, Love and Intrigue, and the Ghost-Seer.
  Vol. 5. Poems. Translated by EDGAR BOWRING, C.B.
  Vol. 6. Philosophical Letters and Æsthetical Essays.

———— **Correspondence with Goethe,** translated by L. DORA SCHMITZ. 2 vols.

Schlegel's Philosophy of Life and of Language, translated by A. J. W. MORRISON.

———— **History of Literature, An-** cient and Modern. Now first completely translated, with General Index.

———— **Philosophy of History.** Translated by J. B. ROBERTSON. *Portrait.*

Schlegel's Dramatic Literature. Translated. *Portrait.*

———— **Modern History.**

———— **Æsthetic and Miscellaneous** Works.

Sheridan's Dramatic Works and Life. *Portrait.*

Sismondi's Literature of the South of Europe. Translated by Roscoe. *Portraits.* In 2 vols.

Smith's (Adam) Theory of the Moral Sentiments; with his Essay on the First Formation of Languages.

Smyth's (Professor) Lectures on Modern History. In 2 vols.

———— **Lectures on the French Re-** volution. In 2 vols.

Sturm's Morning Communings with God, or Devotional Meditations for Every Day in the Year.

Sully, Memoirs of the Duke of, Prime Minister to Henry the Great. *Portraits.* In 4 vols.

Taylor's (Bishop Jeremy) Holy Living and Dying. *Portrait.*

Thierry's Conquest of England by the Normans. Translated by WILLIAM HAZLITT. *Portrait.* In 2 vols.

Ulrici (Dr.) Shakespeare's Dramatic Art. Translated by L. D. Schmitz. 2 vols.

Vasari's Lives of the Painters, Sculptors, and Architects. Translated by Mrs. FOSTER. 5 vols.

Wesley's (John) Life. By ROBERT SOUTHEY. New and Complete Edition. Double volume. *With Portrait.* 5s.

Wheatley on the Book of Common Prayer. *Frontispiece.*

HISTORICAL LIBRARY.

21 *Vols. at 5s. each.*

Evelyn's Diary and Correspondence. *Illustrated with numerous Portraits, &c.* In 4 vols.

Pepys' Diary and Correspondence. Edited by Lord Braybrooke. With Notes, important Additions, including numerous Letters. *Illustrated with many Portraits.* In 4 vols.

Jesse's Memoirs of the Reign of the Stuarts, including the Protectorate. With General Index. *Upwards of 40 Portraits.* In 3 vols.

Jesse's Memoirs of the Pretenders and their Adherents. 6 *Portraits.*

Nugent's (Lord) Memorials of Hampden, his Party, and Times. 12 *Portraits.*

Strickland's (Agnes) Lives of the Queens of England, from the Norman Conquest. From official records and authentic documents, private and public. Revised Edition. In 6 vols.

———— **Life of Mary Queen of Scots.** 2 vols.

COLLEGIATE SERIES.

6 Vols. at 5s. each.

Donaldson's Theatre of the Greeks. Illustrated with Lithographs and numerous Woodcuts.

Keightley's Classical Mythology. New Edition. Revised by. Dr. L. SCHMITZ. With 12 plates.

Herodotus, Turner's (Dawson W.) Notes to. With Map, &c.

Herodotus, Wheeler's Analysis and Summary of.

Thucydides, Wheeler's Analysis of.

New Testament (The) in Greek. Griesbach's Text, with the readings of Mill and Scholz, Parallel References, a Critical Introduction and Chronological Tables. *Two fac-similes of Greek MSS.* 3s. 6d. ; or with Lexicon, 5s. Lexicon Separately. 2s.

PHILOSOPHICAL LIBRARY.

11 Vols. at 5s. each, excepting those marked otherwise.

Comte's Philosophy of the Sciences. By G. H. LEWES.

Draper (J. W.) A History of the Intellectual Development of Europe. By JOHN WILLIAM DRAPER, M.D., LL.D. A New Edition, thoroughly Revised by the Author. In 2 vols.

Hegel's Lectures on the Philosophy of History. Translated by J. SIBREE, M A.

Kant's Critique of Pure Reason. Translated by J. M. D. MEIKLEJOHN.

Logic ; or, the Science of Inference. A Popular Manual. By J. DEVEY.

Miller's (Professor) History Philosophically considered. In 4 vols. 3s. 6d. each.

Tennemann's Manual of the History of Philosophy. Continued by J. R. MORELL.

ECCLESIASTICAL AND THEOLOGICAL LIBRARY.

15 Vols. at 5s. each, excepting those marked otherwise.

Bleek (F.) An Introduction to the Old Testament, by FRIEDRICH BLEEK. Edited by JOHANN BLEEK and ADOLF KAMPHAUSEN. Translated from the German by G. H. VENABLES, under the supervision of the Rev. E. VENABLES, Canon of Lincoln. New Edition. In 2 vols.

Chillingworth's Religion of Protestants. 3s. 6d.

Eusebius' Ecclesiastical History. With Notes.

Hardwick's History of the Articles of Religion. To which is added a Series of Documents from A.D. 1536 to A.D. 1615. Together with Illustrations from Contemporary Sources. New Edition, revised by Rev. F. PROCTER.

Henry's (Matthew) Commentary on the Psalms. *Numerous Illustrations.*

Pearson on the Creed. New Edition. With Analysis and Notes.

Philo Judæus, Works of ; the contemporary of Josephus. Translated by C. D. Yonge. In 4 vols.

Socrates' Ecclesiastical History, in continuation of Eusebius. With the Notes of Valesius.

Sozomen's Ecclesiastical History, from A.D. 324-440 : and the Ecclesiastical History of Philostorgius.

Theodoret and Evagrius. Ecclesiastical Histories, from A.D. 333 to A.D. 427 and from A.D. 431 to A.D. 544.

Wieseler's Chronological Synopsis of the Four Gospels. Translated by CANON VENABLES. New Edition, revised.

ANTIQUARIAN LIBRARY.

35 Vols. at 5s. each.

Bede's Ecclesiastical History, and the Anglo-Saxon Chronicle.

Boethius's Consolation of Philosophy. In Anglo-Saxon, with the A. S. Metres, and an English Translation, by the Rev. S. Fox.

Brand's Popular Antiquities of England, Scotland, and Ireland. By Sir HENRY ELLIS. In 3 vols.

Chronicles of the Crusaders. Richard of Devizes, Geoffrey de Vinsauf, Lord de Joinville.

Dyer's British Popular Customs, Present and Past. An Account of the various Games and Customs associated with different days of the year. By the Rev. T. F. THISELTON DYER, M.A. With Index.

Early Travels in Palestine. Willibald, Sæwulf, Benjamin of Tudela, Mandeville, La Brocquière, and Maundrell; all unabridged. Edited by THOMAS WRIGHT.

Ellis's Early English Metrical Romances. Revised by J. O. HALLIWELL.

Florence of Worcester's Chronicle, with the Two Continuations: comprising Annals of English History to the Reign of Edward I.

Gesta Romanorum. Edited by WYNNARD HOOPER, B.A.

Giraldus Cambrensis' Historical Works: Topography of Ireland; History of the Conquest of Ireland; Itinerary through Wales; and Description of Wales. With Index. Edited by THOS. WRIGHT.

Henry of Huntingdon's History of the English, from the Roman Invasion to Henry II.; with the Acts of King Stephen, &c.

Ingulph's Chronicle of the Abbey of Croyland, with the Continuations by Peter of Blois and other Writers. By H. T. RILEY.

Keightley's Fairy Mythology. *Frontispiece by Cruikshank.*

Lepsius's Letters from Egypt, Ethiopia, and the Peninsula of Sinai.

Mallet's Northern Antiquities. By Bishop PERCY. With an Abstract of the Eyrbiggia Saga, by Sir WALTER SCOTT. Edited by J. A. BLACKWELL.

Marco Polo's Travels. The Translation of Marsden. Edited by THOMAS WRIGHT.

Matthew Paris's Chronicle. In 5 vols. FIRST SECTION: Roger of Wendover's Flowers of English History, from the Descent of the Saxons to A.D. 1235. Translated by Dr. GILES. In 2 vols. SECOND SECTION: From 1235 to 1273. With Index to the entire Work. In 3 vols.

Matthew of Westminster's Flowers of History, especially such as relate to the affairs of Britain; to A.D. 1307. Translated by C. D. YONGE. In 2 vols.

Ordericus Vitalis' Ecclesiastical History of England and Normandy. Translated with Notes, by T. FORESTER, M.A. In 4 vols.

Pauli's (Dr. R.) Life of Alfred the Great. Translated from the German. To which is appended Alfred's Anglo-Saxon version of Orosius, with a literal Translation, and an Anglo-Saxon Grammar and Glossary.

Roger De Hoveden's Annals of English History; from A.D. 732 to A.D. 1201. Edited by H. T. RILEY. In 2 vols.

Six Old English Chronicles, viz.:— Asser's Life of Alfred, and the Chronicles of Ethelwerd, Gildas, Nennius, Geoffrey of Monmouth, and Richard of Cirencester.

William of Malmesbury's Chronicle of the Kings of England. Translated by SHARPE.

Yule-Tide Stories. A Collection of Scandinavian Tales and Traditions. Edited by B. THORPE.

ILLUSTRATED LIBRARY.

83 Vols. at 5s. each, excepting those marked otherwise.

Allen's Battles of the British Navy. Revised and enlarged. *Numerous fine Portraits.* In 2 vols.

Andersen's Danish Legends and Fairy Tales. With many Tales not in any other edition. Translated by CAROLINE PEACHEY. 120 *Wood Engravings.*

Ariosto's Orlando Furioso. In English Verse. By W. S. ROSE. *Twelve fine Engravings.* In 2 vols.

Bechstein's Cage and Chamber Birds. Including Sweet's Warblers. Enlarged edition. *Numerous plates.*
  . All other editions are abridged.
  With the plates coloured. 7s. 6d.

Bonomi's Nineveh and its Palaces. New Edition, revised and considerably enlarged, both in matter and Plates. *Upwards of* 300 *Engravings*

Butler's Hudibras. With Variorum Notes, a Biography, and a General Index. Edited by HENRY G. BOHN. *Thirty beautiful Illustrations.*

——; or, *further illustrated with* 62 *Outline Portraits.* In 2 vols. 10s.

Cattermole's Evenings at Haddon Hall. 24 *exquisite Engravings on Steel, from designs by himself* the Letterpress by the BARONESS DE CARABELLA.

China, Pictorial, Descriptive, and Historical, with some Account of Ava and the Burmese, Siam, and Anam. *Nearly* 100 *Illustrations.*

Craik's (G. L.) Pursuit of Knowledge under Difficulties, illustrated by Anecdotes and Memoirs. Revised Edition. *With numerous Portraits.*

Cruikshank's Three Courses and a Dessert. A Series of Tales, *with* 50 *humorous Illustrations by Cruikshank.*

Dante. Translated by I. C. WRIGHT, M.A. New Edition, carefully revised. Portrait and 34 *Illustrations on Steel, after Flaxman.*

Didron's History of Christian Art in the Middle Ages. From the French. *Upwards of* 150 *outline Engravings.*

Dyer (T. H.) The History of Pompeii; its Buildings and Antiquities. An account of the City, with a full description of the Remains, and an Itinerary for Visitors. Edited by T. H. DYER, LL.D. *Illustrated with nearly* 300 *Wood Engravings, a large Map, and a Plan of the Forum.* A New Edition, revised and brought down to 1874. 7s. 6d.

Gil Blas, The Adventures of. 24 *Engravings on Steel, after Smirke, and* 10 *Etchings by George Cruikshank.* 6s.

Grimm's Gammer Grethel; or, German Fairy Tales and Popular Stories. Translated by EDGAR TAYLOR. *Numerous Woodcuts by Cruikshank.* 3s. 6d.

Holbein's Dance of Death, and Bible Cuts. *Upwards of* 150 *subjects, beautifully engraved in fac-simile,* with Introduction and Descriptions by the late FRANCIS DOUCE and Dr. T. F. DIBDIN. 2 vols. in 1. 7s. 6d.

Howitt's (Mary) Pictorial Calendar of the Seasons. Embodying the whole of Aiken's Calendar of Nature. *Upwards of* 100 *Engravings.*

—— **(Mary and William) Stories** of English and Foreign Life. *Twenty beautiful Engravings.*

24

India, Pictorial, Descriptive, and Historical, from the Earliest Times. *Upwards of* 100 *fine Engravings on Wood, and a Map.*

Jesse's Anecdotes of Dogs. New Edition, with large additions. *Numerous fine Woodcuts after Harvey, Bewick, and others.*

——; or, *with the addition of* 34 *highly-finished Steel Engravings.* 7s. 6d.

King's Natural History of Precious Stones, and of the Precious Metals. *With numerous Illustrations.* Price 6s.

—— **Natural History of Gems** or Decorative Stones. *Finely Illustrated.* 6s.

—— **Handbook of Engraved Gems.** *Finely Illustrated.* 6s.

Kitto's Scripture Lands and Biblical Atlas. 24 *Maps, beautifully engraved on Steel,* with a Consulting Index.

——; *with the maps coloured,* 7s. 6d.

Krummacher's Parables. Translated from the German. *Forty Illustrations by Clayton, engraved by Dalziel.*

Lindsay's (Lord) Letters on Egypt, Edom, and the Holy Land. New Edition, enlarged. *Thirty-six beautiful Engravings, and* 2 *Maps.*

Lodge's Portraits of Illustrious Per- sonages of Great Britain, with Memoirs. *Two Hundred and Forty Portraits, engraved on Steel.* 8 vols.

Longfellow's Poetical Works. *Twenty-four page Engravings, by Birket Foster and others, and a Portrait.*

——; or, *without illustrations,* 3s. 6d.

—— **Prose Works.** 16 *page Engravings by Birket Foster, &c.*

Loudon's (Mrs.) Entertaining Natur- alist. Revised by W. S. DALLAS, F.L.S. *With nearly* 500 *Woodcuts.*

Marryat's Masterman Ready; or, The Wreck of the Pacific. 93 *Woodcuts.* 3s. 6d.

—— **Poor Jack.** *With* 16 *Illustrations, after Designs by C. Stanfield, R.A.* 3s. 6d.

—— **Mission; or, Scenes in Af-** rica. (Written for Young People.) *Illustrated by Gilbert and Dalziel.* 3s. 6d.

—— **Pirate; and Three Cutters.** New Edition, with a Memoir of the Author. *With* 8 *Steel Engravings, from Drawings by C. Stanfield, R.A.* 3s. 6d.

—— **Privateers - Man One Hun-** dred Years Ago. *Eight Engravings on Steel, after Stothard.* 3s. 6d.

—— **Settlers in Canada.** New Edition. *Ten fine Engravings by Gilbert and Dalziel.* 3s. 6d.

Maxwell's Victories of Wellington and the British Armies. *Steel Engravings.*

Michael Angelo and Raphael, their Lives and Works. By DUPPA and QUATREMÈRE DE QUINCY. *With 13 Engravings on Steel.*

Miller's History of the Anglo-Saxons. Written in a popular style, on the basis of Sharon Turner. *Portrait of Alfred, Map of Saxon Britain, and 12 elaborate Engravings on Steel.*

Milton's Poetical Works. With a Memoir by JAMES MONTGOMERY, TODD's Verbal Index to all the Poems, and Explanatory Notes. *With 120 Engravings by Thompson and others, from Drawings by W. Harvey.* 2 vols.

    Vol. 1. Paradise Lost, complete, with Memoir, Notes, and Index.

    Vol. 2. Paradise Regained, and other Poems, with Verbal Index to all the Poems.

Mudie's British Birds. Revised by W. C. L. MARTIN. *Fifty-two Figures and 7 Plates of Eggs.* In 2 vols.

———; or, *with the plates coloured,* 7s. 6d. per vol.

Naval and Military Heroes of Great Britain; or, Calendar of Victory. Being a Record of British Valour and Conquest by Sea and Land, on every day in the year, from the time of William the Conqueror to the Battle of Inkermann. By Major JOHNS, R.M., and Lieutenant P. H. NICOLAS, R.M. *Twenty-four Portraits.* 6s.

Nicolini's History of the Jesuits: their Origin, Progress, Doctrines, and Designs. *Fine Portraits of Loyola, Lainès, Xavier, Borgia, Acquaviva, Père la Chaise, and Pope Ganganelli.*

Petrarch's Sonnets, and other Poems. Translated into English Verse. By various hands. With a Life of the Poet, by THOMAS CAMPBELL. *With 16 Engravings.*

Pickering's History of the Races of Man, with an Analytical Synopsis of the Natural History of Man. By Dr. HALL. *Illustrated by numerous Portraits.*

———; or, *with the plates coloured,* 7s. 6d.
   ** An excellent Edition of a work originally published at 3l. 3s. by the American Government.

Pictorial Handbook of Modern Geography, on a Popular Plan. 3s. 6d. *Illustrated by 150 Engravings and 51 Maps.* 6s.

———; or, *with the maps coloured,* 7s. 6d.

Pope's Poetical Works. Edited by ROBERT CARRUTHERS. *Numerous Engravings.* 2 vols.

Pope's Homer's Iliad. With Introduction and Notes by J. S. WATSON, M.A. *Illustrated by the entire Series of Flaxman's Designs, beautifully engraved by Moses (in the full 8vo. size).*

——— Homer's Odyssey, Hymns, &c., by other translators, including Chapman, and Introduction and Notes by J. S. WATSON, M.A. *Flaxman's Designs beautifully engraved by Moses.*

——— Life. Including many of his Letters. By ROBERT CARRUTHERS. New Edition, revised and enlarged. *Illustrations. The preceding 5 vols. make a complete and elegant edition of Pope's Poetical Works and Translations for 25s.*

Pottery and Porcelain, and other Objects of Vertu (a Guide to the Knowledge of). To which is added an Engraved List of Marks and Monograms. By HENRY G. BOHN. *Numerous Engravings.*

———; or, *coloured.* 10s. 6d.

Prout's (Father) Reliques. New Edition, revised and largely augmented. *Twenty-one spirited Etchings by Maclise.* Two volumes in one. 7s. 6d.

Recreations in Shooting. By "CRAVEN." New Edition, revised and enlarged. *62 Engravings on Wood, after Harvey, and 9 Engravings on Steel, chiefly after A. Cooper, R.A.*

Redding's History and Descriptions of Wines, Ancient and Modern. *Twenty beautiful Woodcuts.*

Rennie's Insect Architecture. *New Edition.* Revised by the Rev. J. G. WOOD, M.A.

Robinson Crusoe. With Illustrations by STOTHARD and HARVEY. *Twelve beautiful Engravings on Steel, and 74 on Wood.*

———; or, *without the Steel illustrations,* 3s. 6d.

Rome in the Nineteenth Century. New Edition. Revised by the Author. *Illustrated by 34 Steel Engravings.* 2 vols.

Sharpe's History of Egypt, from the Earliest Times till the Conquest by the Arabs, A.D. 640. By SAMUEL SHARPE. With 2 Maps and upwards of 400 Illustrative Woodcuts. Sixth and Cheaper Edition. 2 vols.

Southey's Life of Nelson. With Additional Notes. *Illustrated with 64 Engravings.*

Starling's (Miss) Noble Deeds of Women; or, Examples of Female Courage, Fortitude, and Virtue. *Fourteen Illustrations.*

Stuart and Revett's Antiquities of Athens, and other Monuments of Greece. *Illustrated in 71 Steel Plates, and numerous Woodcuts.*

Tales of the Genii; or, the Delightful Lessons of Horam. *Numerous Woodcuts, and 8 Steel Engravings, after Stothard.*

Tasso's Jerusalem Delivered. Translated into English Spenserian Verse, with a Life of the Author. By J. H. WIFFEN. *Eight Engravings on Steel, and 24 on Wood, by Thurston.*

Walker's Manly Exercises. Containing Skating, Riding, Driving, Hunting, Shooting, Sailing, Rowing, Swimming, &c. New Edition, revised by "CRAVEN." *Forty-four Steel Plates, and numerous Woodcuts.*

Walton's Complete Angler. Edited by EDWARD JESSE, Esq. *Upwards of 203 Engravings.*

———; or, *with 26 additional page Illustrations on Steel, 7s. 6d.*

Wellington, Life of. From the materials of Maxwell. *Eighteen Engravings.*

Westropp's Handbook of Archæology New Edition, revised. *Numerous Illustrations. 7s. 6d.*

White's Natural History of Selborne. With Notes by Sir WILLIAM JARDINE and EDWARD JESSE, Esq. *Illustrated by 40 Engravings.*

———; or, *with the plates coloured.* 7s. 6d.

Young, The, Lady's Book. A Manual of Elegant Recreations, Arts, Sciences, and Accomplishments. *Twelve Hundred Woodcut Illustrations, and several Engravings on Steel. 7s. 6d.*

———; or, *cloth gilt, gilt edges, 9s.*

CLASSICAL LIBRARY.

93 Vols. at 5s. each, excepting those marked otherwise.

Æschylus. Literally Translated into English Prose by an Oxonian. 3s. 6d.

———, **Appendix to.** Containing the Readings given in Hermann's posthumous Edition of Æschylus. By GEORGE BURGES, M.A. 3s. 6d.

Ammianus Marcellinus. History of Rome from Constantius to Valens. Translated by C. D. YONGE, B.A. Dble. vol., 7s. 6d.

Antoninus. The Thoughts of the Emperor Marcus Aurelius. Translated by GEO. LONG, M.A. 3s. 6d.

Apuleius, the Golden Ass; Death of Socrates; Florida; and Discourse on Magic. To which is added a Metrical Version of Cupid and Psyche; and Mrs. Tighe's Psyche. *Frontispiece.*

Aristophanes' Comedies. Literally Translated, with Notes and Extracts from Frere's and other Metrical Versions, by W. J. HICKIE. 2 vols.
    Vol. 1. Acharnians, Knights, Clouds, Wasps, Peace, and Birds.
    Vol. 2. Lysistrata, Thesmophoriazusæ, Frogs, Ecclesiazusæ, and Plutus.

Aristotle's Ethics. Literally Translated by Archdeacon BROWNE, late Classical Professor of King's College

——— **Politics and Economics.** Translated by E. WALFORD, M.A.

——— **Metaphysics.** Literally Translated, with Notes, Analysis, Examination Questions, and Index, by the Rev. JOHN H. M'MAHON, M.A., and Gold Medallist in Metaphysics, T.C.D.

Aristotle's History of Animals. In Ten Books. Translated, with Notes and Index, by RICHARD CRESSWELL, M.A.

——— **Organon; or, Logical Treatises.** With Notes, &c. By O. F. OWEN, M.A. 2 vols., 3s. 6d. each.

——— **Rhetoric and Poetics.** Literally Translated, with Examination Questions and Notes, by an Oxonian.

Athenæus. The Deipnosophists; or, the Banquet of the Learned. Translated by C. D. YONGE, B.A. 3 vols.

Cæsar. Complete, with the Alexandrian, African, and Spanish Wars. Literally Translated, with Notes.

Catullus, Tibullus, and the Vigil of Venus. A Literal Prose Translation. To which are added Metrical Versions by LAMB, GRAINGER, and others. *Frontispiece*

Cicero's Orations. Literally Translated by C. D. YONGE, B.A. In 4 vols.
    Vol. 1. Contains the Orations against Verres, &c. *Portrait.*
    Vol. 2. Catiline, Archias, Agrarian Law, Rabirius, Murena, Sylla, &c.
    Vol. 3. Orations for his House, Plancius, Sextius, Cœlius, Milo, Ligarius, &c.
    Vol. 4. Miscellaneous Orations, and Rhetorical Works; with General Index to the four volumes.

——— **on the Nature of the Gods,** Divination, Fate, Laws, a Republic, &c. Translated by C. D. YONGE, B.A., and F. BARHAM.

26

Cicero's Academics, De Finibus, and Tusculan Questions. By C. D. YONGE, B.A. With Sketch of the Greek Philosopher.

—— **Offices, Old Age, Friendship,** Scipio's Dream, Paradoxes, &c. Literally Translated, by R. EDMONDS. 3s. 6d.

—— **on Oratory and Orators.** By J. S. WATSON, M.A.

Demosthenes' Orations. Translated, with Notes, by C. RANN KENNEDY. In 5 volumes.
Vol. 1. The Olynthiac, Philippic, and other Public Orations. 3s. 6d.
Vol. 2. On the Crown and on the Embassy.
Vol. 3. Against Leptines, Midias, Androtion, and Aristocrates.
Vol. 4. Private and other Orations.
Vol. 5. Miscellaneous Orations.

Dictionary of Latin Quotations. Including Proverbs, Maxims, Mottoes, Law Terms, and Phrases; and a Collection of above 500 Greek Quotations. With all the quantities marked, & English Translations.

——, **with Index Verborum.** 6s. Index Verborum only. 1s.

Diogenes Laertius. Lives and Opinions of the Ancient Philosophers. Translated, with Notes, by C. D. YONGE.

Epictetus. Discourses, with Encheiridion and Fragments. Translated with Notes, by GEORGE LONG, M.A.

Euripides. Literally Translated. 2 vols.
Vol. 1. Hecuba, Orestes, Medea, Hippolytus, Alcestis, Bacchæ, Heraclidæ, Iphigenia in Aulide, and Iphigenia in Tauris.
Vol. 2. Hercules Furens, Troades, Ion, Andromache, Supplianta, Helen, Electra, Cyclops, Rhesus.

Greek Anthology. Literally Translated. With Metrical Versions by various Authors.

—— **Romances of Heliodorus,** Longus, and Achilles Tatius.

Herodotus. A New and Literal Translation, by HENRY CARY, M.A., of Worcester College, Oxford.

Hesiod, Callimachus, and Theognis. Literally Translated, with Notes, by J. BANKS, M.A.

Homer's Iliad. Literally Translated.

—— **Odyssey, Hymns, &c.** Literally Translated.

Horace. Literally Translated. by SMART. Carefully revised by an OXONIAN. 3s. 6d.

Justin, Cornelius Nepos, and Eutropius. Literally Translated, with Notes and Index, by J. S. WATSON, M.A.

Juvenal, Persius, Sulpicia, and Lucilius. By L. EVANS, M.A. With the Metrical Version by Gifford. *Frontispiece*

Livy. A new and Literal Translation. By Dr. SPILLAN and others. In 4 vols.
Vol. 1. Contains Books 1—8.
Vol. 2. Books 9—26.
Vol. 3. Books 27—36.
Vol. 4. Books 37 to the end; and Index.

Lucan's Pharsalia. Translated, with Notes, by H. T. RILEY.

Lucretius. Literally Translated, with Notes, by the Rev. J. S. WATSON, M.A. And the Metrical Version by J. M. GOOD.

Martial's Epigrams, complete. Literally Translated. Each accompanied by one or more Verse Translations selected from the Works of English Poets, and other sources. With a copious Index. Double volume (660 pages). 7s. 6d.

Ovid's Works, complete. Literally Translated. 3 vols.
Vol. 1. Fasti, Tristia, Epistles, &c.
Vol. 2. Metamorphoses.
Vol. 3. Heroides, Art of Love, &c.

Pindar. Literally Translated, by DAWSON W. TURNER, and the Metrical Version by ABRAHAM MOORE.

Plato's Works. Translated by the Rev. H. CARY and others. In 6 vols.
Vol. 1. The Apology of Socrates, Crito, Phædo, Gorgias, Protagoras, Phædrus, Theætetus, Euthyphron, Lysis.
Vol. 2. The Republic, Timæus, & Critias.
Vol. 3. Meno, Euthydemus, The Sophist, Statesman, Cratylus, Parmenides, and the Banquet.
Vol. 4. Philebus, Charmides, Laches, The Two Alcibiades, and Ten other Dialogues.
Vol. 5. The Laws.
Vol. 6. The Doubtful Works. With General Index.

—— **Dialogues, an Analysis and** Index to. With References to the Translation in Bohn's Classical Library. By Dr. DAY.

Plautus's Comedies. Literally Translated, with Notes, by H. T. RILEY, B.A. In 2 vols.

Pliny's Natural History. Translated, with Copious Notes, by the late JOHN BOSTOCK, M.D., F.R.S., and H. T. RILEY, B.A. In 6 vols.

Pliny the Younger, The Letters of. MELMOTH'S Translation revised. By the Rev. F. C. T. BOSANQUET, M.A.

Propertius, Petronius, and Johannes Secundus, and Aristenaetus. Literally Translated, and accompanied by Poetical Versions, from various sources.

27

Quintilian's Institutes of Oratory. Literally Translated, with Notes, &c., by J. S. WATSON, M.A. In 2 vols.

Sallust, Florus, and Velleius Paterculus. With Copious Notes, Biographical Notices, and Index, by J. S. WATSON.

Sophocles. The Oxford Translation revised.

Standard Library Atlas of Classical Geography. *Twenty-two large coloured Maps according to the latest authorities.* With a complete Index (accentuated), giving the latitude and longitude of every place named in the Maps. Imp. 8vo. 7s. 6d.

Strabo's Geography. Translated, with Copious Notes, by W. FALCONER, M.A., and H. C. HAMILTON, Esq. With Index, giving the Ancient and Modern Names. In 3 vols.

Suetonius' Lives of the Twelve Cæsars, and other Works. Thomson's Translation, revised, with Notes, by T. FORESTER.

Tacitus. Literally Translated, with Notes. In 2 vols.
Vol. 1. The Annals.
Vol. 2. The History, Germania, Agricola, &c. With Index.

Terence and Phædrus. By H. T. RILEY, B.A.

Theocritus, Bion, Moschus, and Tyrtæus. By J. BANKS, M.A. With the Metrical Versions of Chapman.

Thucydides. Literally Translated by Rev. H. DALE. In 2 vols. 3s. 6d. each.

Virgil. Literally Translated by DAVIDSON. New Edition, carefully revised. 3s. 6d.

Xenophon's Works. In 3 Vols.
Vol. 1. The Anabasis and Memorabilia. Translated, with Notes, by J. S. WATSON, M.A. And a Geographical Commentary, by W. F. AINSWORTH, F.S.A., F.R.G.S., &c.
Vol. 2. Cyropædia and Hellenics. By J. S. WATSON, M.A., and the Rev. H. DALE.
Vol. 3. The Minor Works. By J. S. WATSON, M.A.

SCIENTIFIC LIBRARY.

58 *Vols. at 5s. each, excepting those marked otherwise.*

Agassiz and Gould's Comparative Physiology. Enlarged by Dr. WRIGHT. *Upwards of* 400 *Engravings.*

Bacon's Novum Organum and Advancement of Learning. Complete, with Notes, by J. DEVEY, M.A.

Bolley's Manual of Technical Analysis. A Guide for the Testing of Natural and Artificial Substances. By B. H. PAUL. 100 *Wood Engravings.*

BRIDGEWATER TREATISES. ––

–––– **Bell on the Hand.** Its Mechanism and Vital Endowments as evincing Design. *Seventh Edition Revised.*

–––– **Kirby on the History, Habits,** and Instincts of Animals. Edited, with Notes, by T. RYMER JONES. *Numerous Engravings, many of which are additional.* In 2 vols.

–––– **Kidd on the Adaptation of** External Nature to the Physical Condition of Man. 3s. 6d.

–––– **Whewell's Astronomy and** General Physics, considered with reference to Natural Theology. 3s. 6d.

–––– **Chalmers on the Adaptation** of External Nature to the Moral and Intellectual Constitution of Man.

BRIDGEWATER TREATISES—*cont.*

–––– **Prout's Treatise on Chemistry,** Meteorology, and Digestion. Edited by Dr. J. W. GRIFFITH.

–––– **Buckland's Geology and** Mineralogy. 2 vols. 15s.

–––– **Roget's Animal and Vegetable** Physiology. *Illustrated.* In 2 vols. 6s. each.

Carpenter's (Dr. W. B.) Zoology. A Systematic View of the Structure, Habits, Instincts, and Uses, of the principal Families of the Animal Kingdom, and of the chief forms of Fossil Remains. Revised by W. S. DALLAS, F.L.S. *Illustrated with many hundred Wood Engravings.* In 2 vols. 6s. each.

–––– **Mechanical Philosophy, Astronomy,** and Horology. A Popular Exposition. 18s *Illustrations.*

–––– **Vegetable Physiology and** Systematic Botany. A complete Introduction to the Knowledge of Plants. Revised, under arrangement with the Author, by E. LANKESTER, M.D., &c. *Several hundred Illustrations on Wood.* 6s.

–––– **Animal Physiology.** In part re-written by the Author. *Upwards of* 300 *capital Illustrations.* 6s

Chevreul on Colour. Containing the Principles of Harmony and Contrast of Colours, and their application to the Arts. Translated from the French by CHARLES MARTEL. Only complete Edition. *Several Plates.* Or, with an additional series of 16 Plates in Colours. *7s. 6d.*

Ennemoser's History of Magic. Translated by WILLIAM HOWITT. With an Appendix of the most remarkable and best authenticated Stories of Apparitions, Dreams, Table-Turning, and Spirit-Rapping, &c. In 2 vols.

Hogg's (Jabez) Elements of Experimental and Natural Philosophy. Containing Mechanics, Pneumatics, Hydrostatics, Hydraulics, Acoustics, Optics, Caloric, Electricity, Voltaism, and Magnetism. New Edition, enlarged. *Upwards of 400 Woodcuts.*

Hind's Introduction to Astronomy. With a Vocabulary, containing an Explanation of all the Terms in present use. New Edition, enlarged. *Numerous Engravings. 3s. 6d.*

Humboldt's Cosmos; or, Sketch of a Physical Description of the Universe. Translated by E. C. OTTÉ and W. S. DALLAS, F.L.S. *Fine Portrait.* In five vols. *3s. 6d.* each; excepting Vol. V., *5s.*

⁎⁎⁎ In this edition the notes are placed beneath the text, Humboldt's analytical Summaries and the passages hitherto suppressed are included, and new and comprehensive Indices are added.

———— **Travels in America.** In 3 vols.

———— **Views of Nature; or, Contemplations of the Sublime Phenomena of Creation.** Translated by E. C. OTTÉ and H. G. BOHN. With a complete Index.

Hunt's (Robert) Poetry of Science; or, Studies of the Physical Phenomena of Nature. By Professor HUNT. New Edition, enlarged.

Joyce's Scientific Dialogues. By Dr. GRIFFITH. *Numerous Woodcuts.*

———— **Introduction to the Arts and Sciences.** With Examination Questions. *3s. 6d.*

Knight's (Chas.) Knowledge is Power. A Popular Manual of Political Economy.

Lectures on Painting. By the Royal Academicians. With Introductory Essay, and Notes by R. WORNUM, Esq. *Portraits.*

Lawrence's Lectures on Comparative Anatomy, Physiology, Zoology, and the Natural History of Man. *Illustrated.*

Lilly's Introduction to Astrology. With numerous Emendations, by ZADKIEL.

Mantell's (Dr.) Geological Excursions through the Isle of Wight and Dorsetshire. New Edition, by T. RUPERT JONES, Esq. *Numerous beautifully executed Woodcuts, and a Geological Map.*

———— **Medals of Creation;** or, First Lessons in Geology and the Study of Organic Remains; including Geological Excursions. New Edition, revised. *Coloured Plates, and several hundred beautiful Woodcuts.* In 2 vols., *7s. 6d.* each.

———— **Petrifactions and their Teachings.** An Illustrated Handbook to the Organic Remains in the British Museum. *Numerous Engravings. 6s.*

———— **Wonders of Geology; or, a** Familiar Exposition of Geological Phenomena. New Edition, augmented by T. RUPERT JONES, F.G.S. *Coloured Geological Map of England, Plates, and nearly 200 beautiful Woodcuts.* In 2 vols., *7s. 6d.* each.

Morphy's Games of Chess. Being the Matches and best Games played by the American Champion, with Explanatory and Analytical Notes, by J. LÖWENTHAL. *Portrait* and Memoir.

It contains by far the largest collection of games played by Mr. Morphy extant in any form, and has received his endorsement and co-operation.

Richardson's Geology, including Mineralogy and Palæontology. Revised and enlarged, by Dr. T. WRIGHT. *Upwards of 400 Illustrations.*

Schouw's Earth, Plants, and Man; and Kobell's Sketches from the Mineral Kingdom. Translated by A. HENFREY, F.R.S. *Coloured Map of the Geography of Plants.*

Smith's (Pye) Geology and Scripture; or, The Relation between the Holy Scriptures and Geological Science.

Stanley's Classified Synopsis of the Principal Painters of the Dutch and Flemish Schools.

Staunton's Chess-player's Handbook. *Numerous Diagrams.*

———— **Chess Praxis.** A Supplement to the Chess-player's Handbook. Containing all the most important modern improvements in the Openings, illustrated by actual Games; a revised Code of Chess Laws; and a Selection of Mr. Morphy's Games in England and France. *6s.*

29

Quinti... ... ... panion
Lite... ... ... on Odds. Co
... ... Selection
of Original Problems.

—————— Chess Tournament of 1851.
Numerous Illustrations.

Stockhardt's Principles of Chemistry,
exemplified in a series of simple experiments. Based upon the German work of
Professor STOCKHARDT, and Edited by C.
W. HEATON, Professor of Chemistry at
Charing Cross Hospital. *Upwards of 270
Illustrations.*

...'s (Dr. ...) ... Manufacture
of Great Britain, systematically investigated; with an introductory view of its
comparative state in Foreign Countries.
New Edition, revised by P. L. SIMMONDS.
One hundred and fifty Illustrations. In
2 vols.

—————— Philosophy of Manufactures;
or, An Exposition of the Factory System
of Great Britain. Continued by P. L.
SIMMONDS. 7*s.* 6*d.*

REFERENCE LIBRARY.

25 Vols. at various prices.

Blair's Chronological Tables, Revised
and Enlarged. Comprehending the Chronology and History of the World, from
the earliest times. By J. WILLOUGHBY
ROSSE. Double Volume. 10*s.*; or, half-bound, 10*s.* 6*d.*

Clark's (Hugh) Introduction to
Heraldry. *With nearly* 1000 *Illustrations.*
18*th Edition.* Revised and enlarged by J. R.
PLANCHÉ, Rouge Croix. 5*s.* Or, with all
the Illustrations coloured, 15*s.*

Chronicles of the Tombs. A Collection of Remarkable Epitaphs. By T. J.
PETTIGREW, F.R.S., F.S.A. 5*s.*

Handbook of Domestic Medicine. Popularly arranged. By Dr. HENRY DAVIES.
700 pages. With complete Index. 5*s.*

—————— **Games.** By various Amateurs and Professors. Comprising
treatises on all the principal Games of
chance, skill, and manual dexterity. In
all, above 40 games (the Whist, Draughts,
and Billiards being especially comprehensive). Edited by H. G. BOHN. *Illustrated by numerous Diagrams.* 5*s.*

—————— **Proverbs.** Comprising all
Ray's English Proverbs, with additions;
his Foreign Proverbs; and an Alphabetical
Index. 5*s.*

Humphrey's Coin Collector's Manual. A popular Introduction to the
Study of Coins. *Highly finished Engravings.* In 2 vols. 10*s.*

Index of Dates. Comprehending the
principal Facts in the Chronology and

History of the World, from the earliest
time, alphabetically arranged. By J. W.
ROSSE. Double volume, 10*s.*; or, half-bound, 10*s.* 6*d.*

Lowndes' Bibliographer's Manual of
English Literature. New Edition, enlarged, by H. G. BOHN. Parts I. to X. (A
to Z). 3*s.* 6*d.* each. Part XI. (the Appendix Volume). 5*s.* Or the 11 parts in
4 vols., half morocco, 2*l.* 2*s.*

Polyglot of Foreign Proverbs. With
English Translations, and a General Index,
bringing the whole into parallels, by H. G.
BOHN. 5*s.*

Political Cyclopædia. In 4 vols.
3*s.* 6*d.* each.

—————— Also in 2 vols. bound. 15*s.*

Smith's (Archdeacon) Complete Collection of Synonyms and Antonyms. 5*s.*

The Epigrammatists. Selections from
the Epigrammatic Literature of Ancient,
Mediæval, and Modern Times. With
Notes, Observations, Illustrations, and an
Introduction. By the Rev. HENRY PHILIP
DODD, M.A., of Pembroke College, Oxford.
Second Edition, revised and considerably
enlarged; containing many new Epigrams,
principally of an amusing character. 6*s.*

Wheeler's (W. A., M.A.) Dictionary
of Noted Names of Fictitious Persons and
Places. 5*s.*

Wright's (T.) Dictionary of Obsolete
and Provincial English. In 2 vols. 5*s.*
each; or half-

30

NOVELISTS' LIBRARY

6 *Vols. at 3s. 6d., excepting thos...*

Manzoni (Alessandro) The Betrothed (promessi Sposi). The only complete English translation. With numerous Woodcuts. 5s.

Uncle Tom's Cabin. With Introductory Remarks by the Rev. J. SHERMAN. *Printed in a large clear type. Illustrations. 3s. 6d.*

Tom Jones; the History of a Foundling. By HENRY FIELDING. Roscoe's

Ed... G...

Josep... ING. Roscoe's Edition, revised. With *Illustrations by George Cruikshank.* In 1 vol. 3s. 6d.

Amelia. By HENRY FIELDING. Roscoe's Edition, revised. With Cruikshank's Illustrations. 5s.
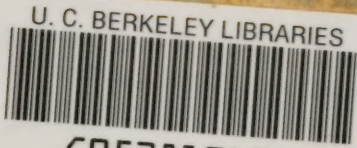
ARTISTS' LIBRARY

5 *vols. at various prices.*

Leonardo da Vinci's Treatise on Painting. Numerous Plates. *New Edition, revised.* 5s.

Planché's History of British Costume. Third Edition. *With numerous Woodcuts.* 5s.

Demmin's (A.) Illustrated History of Arms and Armour from the Earliest Period. With nearly 2,000 Illustrations. 7s. 6d.

Flaxman... Lectures on Sc... Nu... ...ations. 6s.

...and Ph... ...te... CHARL... Seven ...vise... Woodc...

BOHN'S CHEAP SERIES

Boswell's Life of Johnson, and Johnsoniana. Including ...the Hebrides, Tour in Wales ... by the Rt. Hon. J. W... ...ds of 50 Engraving...

Carpenter... ...Temp... and Total a...

Franklin's (Benjamin) Ge... Autobiography. From the Origin... ...pt. By JARED SPARKS. 1s.

Hawthorne's (Nathaniel) Twice Told Tales. First and Second Series. 2 vols in ...2s.; cloth, 2s. 6d. Snow Image and other Tales. 1s. Scarlet Letter. 1s. 6d. House with the Seven Gables. A Romance. 1s. 6d.

Hazlitt's Table Talk. Parts 1, 2, 3. 1s. each. Plain Speaker. Parts 1, 2, and 3. 1s. each. Lectures on the English Comic Writers. 1s. 6d. Lectures on the English Poets. 1s. 6d. Lectures on the Literature of the Age of Elizabeth. 1s. Lectures on the Characters of Shakespeare's Plays. 1s. 6d.

Emerson'...

Eschylus

Mo... ...essors of Gold-... ...ok. 1s. 6d.; ...veller. 1s. 6d.

Tour on the Prairies. 1s. Conquests of Granada and Spain. 2 vols. 1s. 6d. each. Life of Columbus. 2 vols. 1s. 6d. each. Companions of Columbus. 2s. Adventures of Captain Bonneville. 1s. 6d. Knickerbocker's New York. 1s. 6d. Tales of the Alhambra. 1s. 6d. Conquest of Florida. 1s. 6d. Abbotsford and Newstead. 1s. Salmagundi. 1s. 6d. Bracebridge Hall. 1s. 6d. Astoria. 2s. Wolfert's Roost, and other Tales. 1s. 6d.

Lamb's (Charles) Essays of Elia. 1s. Last Essays of Elia. 1s. Eliana, with Biographical Sketch. 1s.

Marryat's Pirate and Three Cutters. 1s. 6d.

31